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OXONIA PURGATA.

AN

ATTEMPT TO CORRECT THE

ERRORS AND ABUSES

OF THE

UNIVERSITY OF OXFORD,

IN A

SERIES OF ADDRESSES;

FIRST TO THE

MEMBERS OF CONVOCATION,

AND AFTERWARDS TO THE

CHANCELLOR,

RELATING TO THE NEW DISCIPLINE OF THAT UNIVERSITY.

BY THE RECTOR OF LINCOLN COLLEGE.

MAGNA EST VERITAS, ET PRÆVALEBIT.

OXFORD:

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LONDON.

1811.

AN

ADDRESS

TO THE

MEMBERS OF CONVOCATION AT LARGE,

ON THE

PROPOSED NEW STATUTE RESPECTING

PUBLIC EXAMINATION,

IN THE

UNIVERSITY OF OXFORD.

BY THE RECTOR OF LINCOLN COLLEGE.

THE THIRD EDITION.

OXFORD:

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1807.

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TO THE

MEMBERS OF CONVOCATION

AT LARGE.

SEMPER EADEM!

AN UNIVERSITY is the seat of *Universal Learning* increasing and to be increased, from the nature of men and things, with the lapse of time: it is also the place of *Universal Teaching*, which is its first and most important duty. Its *Discipline* should, accordingly, be *adapted to the Increase or Advancement of Learning improving and to be improved according to the times;* otherwise it may occupy young-men in studies that are obsolete and in errors that are exploded: it should also be in the *Right or Initiative Method;* otherwise it will lead them *from* instead of *to* the Truth, into Sophistry instead of Science, in all parts of learning, and involve them in darkness and confusion.

These are, I trust, the true Principles upon which all University-Discipline should be founded; and upon which, from time to time, it should be improved: otherwise whatever alteration is made, though it be a change, it will be no *Improvement*. Upon these *General Principles* I now beg leave to examine the New Scheme of University Discipline, so far as relates to *The Public Examination*, (into which I understand the whole of our Public Discipline is to be resolved,) at this time submitted to your individual consideration, requesting that none of You will be unduly biassed by what I have to observe, nor by the influence of any other; but that each of You will think candidly and impartially in this most Important Concern, and act, without fear or favour, as, in your own judgment, will most contribute to the honour and advantage of this University, as

a Seat both of Universal Learning, and Universal Teaching: for to its internal Discipline, not to its external Splendor, every University owes its reputation and true celebrity; as the Advancement and Encouragement of sound Learning, of which all Discipline in every department should be the means, is the appropriate end for which Universities were founded and endowed.

Before the attempt at improvement, which was made by the New Statute of Examination about six years ago, the Old Aristotelian Discipline, which had been adopted by all the Universities of Europe in the dark ages, to which itself contributed as a principal cause, had, by the progress of learning as the world grew older, become in a great measure obsolete in this University, however cherished by the prejudice and prepossessions of a few, whose minds it had narrowed and contracted from an early age. Pursuing the *Wrong-Method* of science, instead of teaching the understanding how to search and find the Truth, it wedded it at once to a heap of antiquated Errors, which were confirmed and sanctioned by the public Authority of the Schools. Instead of opening and enlarging the mind of the Student, and leading him on by regular degrees in the successful road to Science, it put an extinguisher upon all rational investigation and real improvement, by employing all his time and talents in noisy *Disputations* about and about his wedded errors; gratifying his pride by the subtlety and dexterity of sophisticated reasonings, whilst it destroyed his relish for unadulterated truths: and giving him all the pomp of learning without any of its power. Such is the true character of the Aristotelian Discipline and the accomplished Schoolman, which at length became so glaring in an enlightened and enlightening age, that the Public Discipline of the Schools silently and gradually sunk into an Useless Form; and Colleges, of late years, have taken up a Private Discipline of their own, under which the University has, indeed, gone on; but only like a ship sailing under jury-masts.—The defect is great and obvious. The glory of an University must ever be its Public Discipline, which leads, controls, and animates the Private, and acts like the mainspring in a complicated machine.

From the chains or charms of this absurd and antiquated Discipline, which have holden Oxford in inglorious slavery for ages past, the genius of her sister University had the sagacity and the magnanimity virtually to break long time ago, exemplifying the truth of what has been advanced, That, in respect of Universities, Discipline is a thing of most Important Concern, on which their

public use and celebrity depend: for, in consequence of her superior Discipline, (I am now treading upon tender ground, but when the importance of the cause calls upon me, as in speaking the truth I seek the gratification of none, so it becomes me not to fear the offence of any,) that University, though little more than half the extent of ours, and not of half its splendor, has produced abler Mathematicians, abler Philosophers, greater Poets, and (forgive me, ye Sons of Oxford, if I now touch you to the quick) better Classics, than we have to boast; all which can only be attributed to her superior Discipline. There is, I know and lament, that evil-eyed jealousy between the Sister-Universities, that the sons of the one cannot bear to hear the praises of the other. I must, however beg a truce with that jealousy for a moment, whilst, in proof of the superiority of Cambridge in Mathematics, Philosophy, and Poetry, the most important branches of human learning, relating to the *theoretic* and *poetic* Mind, (for, since the Gospel, with the instruction of the *practic* Mind men have no concern,) I give the names of a Bacon, a Newton, and a Milton; which three names alone eclipse all the fame of Oxford as an University, from the days of Alfred to the present hour: and if Classics be your boast, (a thing, philosophically viewed, of inferior consideration,) I can only say, that though I have known Oxford more than thirty years, I never met with one in all this large University, in point of a thorough grammatical, philological, and critical knowledge of the Latin and Greek tongues, especially the latter, at all to be compared with the man out of whose hands I first came hither—the late Rev. Dr. Bateman, Master of Sedbergh School, who had been a Fellow of St. John's, in Cambridge: and this small tribute I pay, as an act of no less justice than gratitude, to the memory of that celebrated Grecian. But here I stop. I will not now descend to the names of living characters, who, if a comparison were made, would prove no way inferior to the best Classics this University can produce.

These remarks I am compelled to make, however invidious they may seem; because, on the present as well as on a former occasion, I thought and suggested, that the Cambridge Discipline, so far as Examination goes, was a fit model, from its success in the effect; not indeed to be servilely and exactly adopted, but to be improved upon: for as science improves, every literary institution is capable of improvement. On both occasions, however, others, in the pride of their learning, seemed to spurn. They seemed to think it an act of magnanimity to reject at once whatever smelt of Cambridge. I, on the contrary, happened to think it an act of pusillanimity; and that the true magna-

nimity would have been to have said, " Sister University, we have both the " same Church, and the same King; and, all jealousy extinct, we will serve " them both, hand in hand, as sisters ought to do: give us leave to take a plan " of your Discipline, a thing so essential to our well-being, and we will make it " better if we can; and if we have any thing to offer you in return, you shall be " heartily welcome to it."

One scheme of Public Examination fabricated in contempt of all such example, has proved abortive in practice, as might easily have been foreseen, having met, in the midst of the many honours it affected to confer, with that contempt from all the best qualified and most distinguishing young men, which it so well deserved. At length, another scheme is proposed and submitted to the consideration, and, I hope, not to the consideration only, but to the rejection, of the Members of Convocation at large, who are the Body Corporate, if it appear inadequate to the great purpose of Academical Discipline, and unworthy of adoption, as the former has proved to be. From the first paragraph of this proposed Statute, which respects Candidates in Civil Law as well as in Arts coupled with the third, which repeals the whole of the last new statute of 1800, it appears that this New Examination is to be the only Academical Examination, and is also to comprise, as I am informed and have observed, the *whole* Public Discipline of the University. It is, therefore, in every point of view, a *Momentous Concern.* It is what the Public at large will look up to, and to which all other Universities will look up, as to the test and criterion of our Academical worth. Such a Scheme of Public Examination surely then demands discussion before it merit adoption: and I will discuss it upon the Principles of sound Discipline, with which I opened this Address; passing over the first and second Sections without a comment, to the third *De Formâ et Modo* EXAMINATIONIS.

The first subjects of Examination are THE GREEK AND LATIN TONGUES, classed under the head of LITERÆ HUMANIORES. Beside their intimate connexion with the Religion we profess, these Languages are the doors into the gardens of Greece and Rome, replete with vast historical resources, and with those monuments of *Taste* and *Elegance* which have never been yet improved, and therefore still remain as standing models for study and cultivation. Not so the Philosophy they contain. That they are most proper subjects of Academical cultivation will be allowed by all: but that they are not, the former especially, more rudimentally and grammatically taught, that is, in the only *Right*

Method, according to the Principle laid down, in which they can be successfully learnt, is a truth which has been much and long regretted by some few individuals. These two Learned Languages, especially the latter, lie at the root of the Clerical Profession: and when we consider that two thirds of the Students of this University are Clerical, bred up to fill the Ministerial Offices of the Church, these Languages are not only proper subjects of Academical Discipline, but by that Discipline should be *well* and *soundly* taught. Although classical learning may be our boast, the Greek tongue, the most perfect, comprehensive, and, for a special cause, the most important of all tongues, is in general ungrammatically learnt, ill read, and worse understood, and construed solely by the help of Latin or English translations.—And yet, behold, in this New Scheme of Examination, by which the knowledge of these Languages ought to be well proved, GRAMMAR, which the Ancient Grecians studied and cultivated with peculiar acumen and success, is, for the first time, *totally omitted !!*

RHETORIC, which used always to be coupled with Grammar, though of inferior consideration, has, however, shared a better fate. It comes coupled with Moral Philosophy, to which it has little relation, and classed under the same indiscriminating head of LITERÆ HUMANIORES, and is to be a subject of Examination, "quatenus a scriptoribus veteribus derivanda sit." As the Ancient Greeks made RHETORIC their peculiar study as well as Grammar, and possessed a living Language, as well as Poets and Orators in that language, never yet excelled or equalled in any of the succeeding or later ages, the Ancient Rhetoricians have never been improved upon by those of modern times; so that, without violating the Principle laid down, the Youth of any University may, at the present day, be sent to Aristotle and other Ancients to learn their Rhetoric with full propriety. But in regard to *Moral Philosophy*, which, though coupled with it and classed under the same head, as it is, philosophically considered, quite a different thing, the case is widely different.

But before I come to the consideration of this most important part of Academical Education, I beg leave to remark, That, though this New Form of a Statute sets out with these promising expressions: "Cum Antiquus examinandi "mos *hisce temporibus* minime accommodatus sit, decrevit haud ita pridem Aca- "demia—*novam* formam EXAMINATIONIS instituendam, in qua cum nonnulla "jam agnoscimus in melius mutari posse, visum est Academiæ rem totam *ab*

"*integro* refingere," it turns out, as its ill-fated predecessor did before it, to be a thing, in all the most important parts, patched and tinkered up out of the rubbish of the Old Discipline of the Schools, without any regard whatever to the Advancement of Learning and Knowledge of *these present times*. As a signal proof of the truth of this remark I produce the following words: "Instituatur "examen in LITERIS HUMANIORIBUS per quas intelligimus non tantum Lin-"guas Græcam et Romanam, sed et Rhetoricam quoque et *Moralem Philoso-"phiam*, quatenus a *Scriptoribus veteribus* derivandæ sint."—And, what then! Has there been no improvement in MORAL PHILOSOPHY since the days of Aristotle and the Ancients, as is the case with Rhetoric?——Surely there cannot be a plainer proof that the Framers of this New Form of a Statute, whoever they may be, are doughty Schoolmen, disciples and slaves of Aristotle and the Ancients, blind to all Improvement, and bigotted to Antiquity!!! If there has been no Improvement in this most Important Science since the age of Aristotle and the Ancient Writers, I submit at once to the lofty genius and distinguishing learning of these able Schoolmen. There is but one Moral Governor in the Universe, and but one species of Moral Agents with which we are concerned, and unless, in the profundity of their wisdom, they can find out Two different Moral Philosophies, I must beg leave to tell them, That the Old Moral Philosophy of Aristotle, Cicero, or Epictetus, however admirable in their days, is at this day not worth a louse.—I cannot speak too contemptuously of it, when it is preferred before, or put in competition with, the NEW LAW of ONE who was the Appointed Mediator between the Moral Governor and all his Moral Agents, who came possessed of all knowledge, and vested with all power, to teach Moral Philosophy to this lower world, who abrogated all the Old, except what was sanctioned by Divine, which was his own, authority, and left his New Philosophy to all future ages, *incapable* of addition or improvement.

The CHRISTIAN RELIGION and the GOSPELS are, indeed, an indispensable article of Examination: but as *Moral Philosophy* is made a *separate Article* and directed to be learned from Ancient Authors, the Christian part can only be understood to apply to the *Historical* and *Doctrinal*, not to the Moral, part of that Religion: and, indeed, sufficient will it be, for the short time allotted to each Candidate, if he can be examined in these parts of Theology with *the Articles of Religion*, without going over *Morality* a second time.

After such a Divine correction and transcendent advancement of the Moral Law, how preposterously absurd—how much worse than absurd is it, to send the

Youth of a Christian University, in the nineteenth century, to learn their Moral Philosophy from Aristotle, that uncircumcised and unbaptized Philistine of the Schools? Is not this to prefer the errors of Paganism to the oracles of Wisdom and Truth? Nothing can account for this absurdity but a weak and blind adherence to the Old-School-Discipline, built in the dark ages upon a dark and false foundation. The Giver of this Moral law was "the Light" as well as "the "Life:" and since this "Light, which enlighteneth every man that cometh into "the world" as a Moral Agent, hath illumined that world for many ages, never surely was the observation of the Beloved Apostle and Evangelist more signally verified, or the severe rebuke which it contains more justly applied, than in this famous University at this very hour: "And the Light shined in Darkness, and "the Darkness comprehended it not."

In palliation of this gross and glaring absurdity, it may be pretended, indeed, That a veneration is due to the works of Antiquity for *Antiquity's* sake. This is all a delusion: for, as Bacon somewhere observes, the time of Aristotle was the real minority, and the present age is the real seniority or *Antiquity*, of the world; and, therefore, that veneration ought, in truth, to be due to the *Present Times*, that is, to the Advancement of Knowledge in the present times. And it may be further pretended, That the Youth of the University should read the Moral Philosophy of Aristotle and the Ancients, in order that they may admire the lucid system in which it is disposed, and imitate the concise didactic style in which it is delivered: but we are not speaking of *Disposition* or *Style*, however worthy of imitation; we are speaking of Moral Philosophy as a Science, which is a *practical* thing of the last importance to the happiness of man: and is there no danger, I ask, to the Moral Principle, a thing of the most delicate nature, the most easy to be warped, and when once warped, the most difficult to be corrected, in sending the Youth of an University, with their waxen minds, to learn their morality from the unprincipled and imperfect systems of Antiquity, which comparatively may be called, The follies of Paganism?—But this is all a shuffle: for, Why is not the *Natural Philosophy* of the Peripatetic, in which there is no danger to the Moral Principle, to be made the subject of Academical Studies, by the same rule, as well as the Moral: for within these two hundred years the Physics of Aristotle were considered as the crown of all his works? "Ut vero in omni Philosophiæ parte excelluit Aristoteles, sic *maxime* in "*Physica*, unde dictus est *Naturæ Genius;* non enim accurate tantum sed uber-"rime res naturales exposuit, principia, causas, proprietates, partes, speciesque

"omnes explicando." These are the words of Duval, to whose Edition with the Latin translations there given, all the Schoolmen of late years have been originally indebted for all they knew or know of Aristotle.

Again I repeat the question: Why, by the same rule, and under this higher recommendation, are not the Physics of the Stagyrite to be made a subject of Academical Education, as well as his Ethics?—Is it not that a Bacon and a Newton of *Modern Times* have made these Schoolmen actually ashamed of the idol of their *Antiquity*, whom they have so long and devoutly worshipped?—And, what! Shall the Natural Philosophy of these men, however great, make them ashamed of the Natural Philosophy of their master Aristotle?—And shall not the Moral Philosophy of HIM who was greater than the greatest of men, not make them still more ashamed of a false Philosophy of infinitely more concern to the happiness of man!!!

But I will leave it to others to reconcile this glaring inconsistency, whilst I ask another question which may justly astonish all that hear it: Why, in this wonderous Scheme of Public Examination, is NATURAL PHILOSOPHY the Queen of all Theoretic Science, one of the fittest subjects of Academical Education, *totally omitted?*—Is it, because these sagacious Schoolmen, being at last ashamed of the Ancient Physics of their master of the Lycæum, in the pride of their *Antiquity*, disdain the Natural Philosophy of *Modern Times*, however extended and improved?—What a bigotry to *Antiquity* falsely understood!! Or: Is it not more truly, because it owes its vast extension and improvement principally to those illustrious moderns, a Bacon and a Newton, who were *Cambridgemen?* When, in the name of Apollo and all the Muses, shall we see an end of that pusillanimous jealousy which disgraces the Scholar and Philosopher!!!

At length, Ye doughty Champions of the Schools, Darii, Ferio, Baralipton, puzzled and involved in Mood and Figure, and fascinated with the charms of ancient lore, I greet you well: for I am now coming, in course, to contemplate the beauty of your *Dear* DIALECTICA, the undoubted child of Aristotle, on whom ye and your learned predecessors have doted for many ages, on whom ye have wasted all your time and talents, and studied yourselves blind, and on whom ye continue in this nineteenth century to dote on still, "cujus *præcipuam* SEMPER "rationem haberi volumus." Although ye have deigned to class your Beloved

under the common undistinguishing chapter of LITERÆ HUMANIORES, with other parts of learning, (for, after all your doting upon her, this adept in all learning has not yet, it seems, been able to teach you the philosophical distinction and division of Science,) ye have taken special care to exalt her above them all, by making her of more general request, of more indispensable necessity, and of more Academical importance, than any or all the others. "Cæterum quod "ad LITERAS HUMANIORES ET MATHEMATICARUM SCIENTIARUM "ELEMENTA attinet, Examinatoribus liberum esto quemlibet Candidatum vel "in hisce universis, vel in *aliquâ parte* horum (prout ipsis satius visum fuerit) "examinare; modo ut Dialecticæ SEMPER ratio habeatur." When I see in this New Scheme of Examination this Dialectica thus exalted above all other parts of human learning, and made more indispensable than the Greek and Latin Tongues, than Rhetoric, than Moral Philosophy, and Mathematics (for Natural Philosophy is unworthy to be so much as named); and when I see it raised almost upon a level with the Christian Religion, and treated in the same terms, "Adhibentor SEMPER S. S. Evangelia Græca, *eâ tamen lege* "*qua* supra in Dialectica Aristoteles," I may surely be permitted to inquire, What this SEMPER Dialectica is, which ye so honour and distinguish above all other parts of Human learning, and which ye make equally indispensable with Divine? but which ye love and extol much more than ye seem to understand; for with all men that dote, Omne ignotum pro magnifico. I am not to be told in answer, as I have been, that it does not particularly mean *Aristotle's Logic*, nor *this Logic*, nor *that Logic*, but *any Logic*. Alas! what a wretched shift! That it does not mean the Logic of the Novum Organum of Bacon was made clear: for that was, when proposed, Pro Tempora! or rather Pro Ignorantia Temporum! formally and unanimously rejected.—It must mean the Logic of Aristotle, which ye can neither deny nor disguise, for these words, "Aristoteles tanquam Dialecticæ Magister," and "in Dialectica Aristoteles," p. 6. will betray you. This is then *the Old Logic of the Schools* SEMPER EADEM, Sophistry under the semblance of Science, rendered totally obsolete and useless by the Advancement and Progress of Learning in Modern Times.—And here we have another signal and illustrious proof, that this New Form of an University-Statute, which affects, in the outset, to accommodate itself to the state of learning *of the present times*, is only a thing patched and tinkered up out of the rusty and cankered materials of the Old Scholastic Discipline.

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However, as this Dialectica is to be made of such special consequence in the New Examination, and is a thing of such inestimable worth, I will ask you again, What it is? and Where it is to be found? in order that the Youth of this University, future candidates for the distinguishing honours of the *First Class*, to obtain which, whatever may become of all the other parts of human learning, it is made indispensably necessary, may distinctly know where to apply for the acquisition of such a high and important accomplishment. Does it extend to the whole of the Organon of Aristotle, including the Isagoge of Porphyry? or is it confined to that part only to which it is more *particularly* applied by the master and inventor of this Dialectic art?—Doubtless, it must mean the whole Organon; for I humbly beg leave to inform you, That without a knowledge of the Syllogism as delivered in the *Analytics*, the Syllogism of the *Topics* cannot be understood.

And now, Ye generous Youths, emulous, as ye ought to be, of Academical honours, I will just give you a glimpse of the pleasant and delightful task ye are expected to perform, and of the way bestrewed all over with fruits and flowers over which ye are to pass in wooing the Fair and Accomplished Dialectica, who, when securely won, can alone exalt you to those envied honours. I will begin with the *Isagoge* de quinque Vocibus, written by Porphyry the Apostate as an Introduction to this great work of Aristotle, (alas, poor Porphyry, had he never puzzled his brain in the Organon of Aristotle, he would most probably have ended as he begun, and died a Christian!) and for many ages considered as a part of it, consisting of one Book of eighteen Chapters. Next come the *Categories*, which are not properly Aristotle's, but taken by him from the Pythagorean School, consisting of one Book containing fifteen Chapters. After this comes the Book *On Interpretation*, divided into fourteen Chapters. Next come the *Prior Analytics*, in two Books, the first containing forty-six Chapters, and the second twenty-seven. Next are the *Posterior Analytics*, consisting of two Books, the first divided into thirty-four Chapters, and the second into nineteen. Afterwards eight Books of *Topics*, the first containing eighteen Chapters; the second eleven; the third six; the fourth six; the fifth nine; the sixth fourteen; the seventh five; and the eighth fourteen. At last come the *Sophistical Elenchs*; one Book containing thirty-four Chapters.—Forming altogether a part of what are called the *Acroamatic* works of Aristole, written in a style more abstruse than his other works, and difficult to be understood unless explained in a vivâ voce conversation, for which they were designed. This most easy and delightful task will find your Academical hours

full employment for four of the most useful years of your lives for all the purposes of learning. In the Book of Categories, and in that on Interpretation, there is indeed much refined Metaphysics, and original Philology deserving the admiration of every age; but these studies are much too difficult and abstracted for younger minds. If, however, ye are ambitious of Academical honours, ye must neglect all the Sciences, and discard all the Muses, and the Graces too, in order to pay unremitting devotion to this crabbed Old Hag, which, by leading you on in the *Wrong* instead of the *Right Method* of study, will conduct you *from* instead of *to* the Truth, and leave you, in the sportman's phrase, *hunting the heel* all your lives. If these four valuable years are to be thus devoted to this Logic, all the opening powers and faculties of your minds will be cramped and stinted in their growth, at that most critical time, the spring of your lives, in which they are most capable of extension and enlargement. The native sense, with which ye are gifted, this Logic will pervert. The native powers of reasoning, with which ye are endowed, it will defeat. Instead of opening the way to, and furthering your progress in, the other parts of learning, it will throw a damp upon all genius in invention and vigour in pursuit, and keep you puzzling in errors and groping in darkness all your days. "Logica quæ in usu est," says the Author of the Novum Organum, "ad errores stabiliendos et figendos valet, potius quam ad inqui-"sitionem Veritatis; ut magis sit damnosa quam utilis."—And when, after your four-years' labour in studying Dialectica is crowned with the desired success in ranking your names, though only *alphabetically*, in the *First Class*, well may ye deserve to be pronounced *Egregie*, for, doubtless, ye will prove *Egregious Blockheads*, unqualified to cope with Art or Science, and unprepared for the study of the Learned Faculties.

Of all the studies and labours of Aristotle, who has not in this University a more willing admirer than myself as an Author who lived more than two thousand year ago, he succeeded the worst in his *Physics* and *Dialectics*, and for this plain reason; Because in these two parts of learning he had the misfortune to pursue the *Wrong* instead of the *Right* Method—the *Synthetic* instead of the *Analytic:* "Methodus," says his Editor Duval, "est recta ratio rerum considerandarum et tractandarum; alia Synthe-"tica, quæ observatur in Physica et Dialectica; alia Analytica Syntheticæ oppo-"sita." This fundamental error of the Peripatetic, which had escaped the eyes of the learned for many ages, was found out at once by the superior acumen of Bacon, who, in his *New Organ*, pursued the opposite or *Analytic Method*, and

which he recommended with success, as the event has fully proved, to all sound philosophers. Thus the two Logics are the reverse of each other. The Old is the high-road *from* the Temple of Truth, which Aristotle locked and left behind him: The New is the high-road *to* that Temple, which Bacon, after many ages of darkness, opened again; and whither he invited all true philosophers to follow him in the Advancement of Learning and Science increasing and to be increased to the end of time.

After this short view of Dialectica which is made so indispensable on all occasions in this New Examination, it is pleasant to read these soft and indulgent words: "Nihil enim triste aut asperum molimur. Lenitati ubique con-"sultum volumus, modo, ne ea sit quæ Juniorum socordiæ patrocinari videatur." Though this University may have been hitherto famed for idleness, after having trod the dark and dreary waste again and again of these seven Books of the Organon; truly, O Florentissimi Juvenes! ye will have found little time for indulgence in the lap of Socordia: for every step to your sorrow will prove *triste* et *asperum*, and many a weary step will ye be obliged to take; and, still more to your sorrow will it turn, when ye find that dark and dreary road leading you at last into the Class of Blockheads.

Perhaps it may be said, That it is not intended the Candidates for an Academical Degree shall read Aristotle himself (though the contrary is plainly implied in the sixth page): they may learn his Logic from his Commentators.—What, from Smiglecius, Burgersdicius, and others much more voluminous and obscure than himself? for wherever he is dark, they have taken care, by their long-winded comments, to darken him the more. But when the Author of an Art or Science is in being, as this part of the works of Aristotle is, it is unworthy the learning, and beneath the dignity, of an University to suffer its members to draw the waters from any other source than the spring itself, and servilely to take them up after they have been polluted by the fingers of Commentators: Or, perhaps it may be said, That they may learn their Logic, as the Framers of this Statute seem to have done themselves, from some paltry and imperfect Compend. —And will not this miserable shift soon bring back the Schools to the *wretched Schemes* of the Old Examination?

Although, involved in the admiration of their Dear Dialectica, and longing after the charms of their Old Disputations, as the Israelites did after the flesh-pots they had left behind, these high-trained Schoolmen totally forgot the Queen

of Sciences Natural Philosophy, they have condescended, in the abundance of their grace, to entertain her sister and useful handmaid MATHEMATIC SCIENCE, not, indeed, in their best room along with their accomplished Dialectica and their other more honoured guests of the LITERÆ HUMANIORES, but in a side-apartment by herself alone; as they would do a vulgar mechanic with his rule and compass in his hand: for, in the first place, they do not admit her into their sublime and mystic class of the LITERÆ HUMANIORES, and, lastly, they have taken care to exclude so mean and ignoble a thing from all share in the high and distinguishing honours they have to give; paying her, indeed, a sort of bye-compliment with a "*proculdubio*," which is worse than none. Alas! poor solitary and neglected Mathematic! Considering thy Antiquity, for which, for their own consistency, they should have paid thee more respect, and considering all the good services thou hast performed for Society in all its departments civil and mercantile, and for Science in all its branches, thou wilt be but scurvily treated by an University that boasts herself the richest and the most splendid in the world. But, be of good cheer. I'll tell thee the cause. Jealousy is the cause. We do not like thee here at Oxford, because thou hast heaped thy honours upon the head of our rival Cambridge, and because she caresses thee in return.——How long, Ye Oxonians, is this green-eyed jealousy to strike us blind!

In framing a plan of Public Examination which should lead the young Student to the prosecution of those studies which will aid and assist in making him a scholar, such subjects and sciences should be adopted before all others, as are best calculated to strengthen his undertanding, to inure him to the habit of thinking, and to lead him steadily on in the clearest way to truth. The MATHEMATICS are peculiarly calculated, above all other studies, for this most important Academical end; and, though they are not a praxis or exemplar of Universal Reasoning, as some very learned men have erroneously thought, in the category of *Quantity* to which they are confined, they are all Light through every stage of their progression, and formed, above every other pursuit, to keep the mind of the young Student *clear* and *correct*, and to habituate it to *attention*, enabling him to pursue a chain of reasoning with a clear and elegant *precision* through every link, however extended it may be. Such, independently of their vast use in their application to other Sciences, is the true glory of Mathematics as an *Initiating* Science: and the sagacious Framers of the Form of Examination now before us are surely smatterers in the *First Philosophy*, that of *Mind*; (for I find not a word of *Me-*

taphysics or the Philosophy of Mind, any more than of Physics the Philosophy of Body;) otherwise jealousy itself could not have so totally blinded them to the Academical use and importance of this luminous Science: and, had they not been hood-winked by the love of their Dear Dialectica which is all Darkness, calculated at every step to puzzle and confound the juvenile understanding, leading it into error and leaving it in confusion, as it had done their own; they would have discarded the Old Logic and substituted Mathematics in its room, as a leading and honourable subject of Public Examination.

Thus, to say nothing of the astonishing feats of this justly celebrated Science, in its application to the Qualities, Motions, and Affections of Physical Body, and in all its higher advances; had they only understood its nature and use merely as an *Initiating Exercise* of the *Mind*, they would not have so neglected and dishonoured that branch of Learning, which, philosophically speaking, is exclusively intitled to the name of SCIENCE.——But, perhaps, according to their own private and exalted views, they may be right in insulting this luminous Science, and excluding her from all share in the honours of Their First and most distinguished Class: for a spice of the Mathematics, by their cathartic power, might so far clear the muddy brains of those whom, in the profundity of their wisdom, they destine for it, as to prevent them from becoming those consummate and accomplished Blockheads their Beloved Dialectica will, otherwise, be sure to make them—for it is SEMPER Dialectica; Dialectica here, and Dialectica there, and Dialectica every where.

Upon the whole: this Form of a New Statute of Examination is the most extraordinary production that has yet distinguished, or that, I hope, will ever distinguish, the Nineteenth Century; brought forth, in this age of wonders, to astonish the whole learned and enlightened world! It can never have been the effort of one man: it must be the result of the joint and lengthened labours of a constellation of men of the most lofty genius and profoundest learning!! Their master Aristotle himself, with Plato and Pythagoras at each elbow, would have been totally unequal to so sublime a task!!! Upon a review of the whole performance—Whether I consider the total omission of *Grammar*, whose rules and rudiments it disdains—or Whether I contemplate its *Moral Philosophy*, which, from Aristotle and the Ancients, looks down with a dignified contempt upon all later improvements in Morality, however Divine and all-perfect they may be—

When I consider its loving attachment to, and its perpetual veneration for, all the dirt and darkness of the *Old-School-Logic*—When I view, with astonishment, its total omission of that *Natural Philosophy* which hath befriended and enlightened all the later ages of the world—And, when I consider its treatment of *Mathematic Science* inshrined in a circle of light, with that neglect, which a thing so mean and servile so eminently deserves—I am lost in sublime amazement: And, after this wonderful phenomenon now before me has been erected into an University-Statute, and made of permanent use, I have only to request that one thing more may be done to crown and complete the whole into a stupendous monument of perfection and glory, namely: That the old University-Motto, DOMINUS ILLUMINATIO MEA, may be changed for one which will be more appropriate to its character, and more worthy of its renown, ARISTOTELES TENEBRÆ MEÆ.

There are other things in the paper now before me, in my mind of inferior consideration, to which others may, however, find reasonable objections: namely, if the Form proposed should pass into a Statute, and not prove abortive in practice like the last: In this great Academical concern, in which the fame and fortune of numbers may be eventually involved, it may be well objected, That so important a decision of the relative merit of the Candidates should be trusted to *four* men, without any check upon them; and in case of a difference of opinion, to *three*, and possibly to *two* only, which *two* may be in the nomination of *one*, viz. The Vicechancellor. For as to the caution, so formally and solemnly introduced, that the Nomination shall first be signified in Congregation—then voted by the Regents in another Congregation—then, after three days, approved or disapproved in Convocation—all this, however fine upon paper, will prove mere moonshine in practice. These very Formalities themselves will defeat the intention, if intention there be any. In regard to University-Preaching, we see the Members of Convocation in general excluded from the pulpit of St. Mary's, and the money drawn out of their pockets to pay others of special appointment: and may we not expect the same mercenary game to be played in University-Examination?

In regard to the schedule of the *Three Classes*, and particularly in regard to the *First Class*, there may be different opinions. As to myself, who think, both from the whole detail of this New Form, and particularly from that clause in the ninth page, "Cæterum hæc Candidatorum secundum merita distributio ad

" profectum in LITERIS HUMANIORIBUS *præcipue*, in prima vero classe *unicé* " spectare intelligenda est," of which Literæ Humaniores Dialectica is made the principal and most necessary part SEMPER et ubique, that there can be no real honour attaching to the First Class, to me it is a matter of total indifference, whether the names of the Candidates be placed in *Alphabetical* order or otherwise. Perhaps it may be the wisest way to shuffle the inglorious herd all together into one mixed and indiscriminate fold.

But the whole is a mere *Ignis Fatuus* to amuse and mislead the world, and to persuade it, That we are *doing something* here at Oxford, though we know not How.

These observations upon the Form of a *New Statute On Examination* submitted at this time to Your mature consideration, without knowing or suspecting who its particular Framers are, I beg leave to submit, with all due respect and deference, to The Members of Convocation at large, with a special request, that Ye will honour them with a careful and candid perusal; and in the humble hope, that they may somewhat assist your impartial judgment in deciding for Yourselves in so Public and Important a Concern. Let us all recollect, that the Statutes respecting the Aristotelian Discipline, and the School-Disputations, however false and useless they may be, though obsolete are yet unrepealed: and, before we erect this miserable Form into a Statute and make it perpetual, let us be specially aware, lest it be a trap or pit-fall laid in our way, to bring us back again under the slavish dominion of the old Idol of the Schools, who has been, in all ages, the greatest obstacle to the Improvement of Learning, the greatest obscurer of the Light of the Gospel, and the greatest enemy to the Purity of the Christian Faith.

The Framers of the Scheme before me, whoever they may be, (for one would think that they were Schoolmen who lived more than two hundred years ago, ignorant of all that has passed in the literary world ever since,) appear in all respects so totally unequal to the task they have undertaken—the Improvement or Reform of Academical Discipline; their absurdities are so gross; their inconsistencies so glaring; their prejudices so palpable; and their omissions so strange; that, in perusing so extraordinary a production at the present day, I could not, I confess, preserve that seriousness which so important a matter so imperiously demands. For this I crave Your pardon. I am a plain man, devoid of cere-

mony, blunt in my manner, and abrupt in my expression; incapable of disguising my sentiments, and apt to give them just as they arise upon every subject, whatever they may be. My Family-Motto is VERITATEM: and it is my native infirmity, That as I think, so must I speak.

Before I conclude, I must call the particular attention of the Learned Body whom I now address to One Important Observation.—The Reformation of Religion is the most glorious epoch of our History. To nothing but the dark ages, increased by the sophistical pedantry of the Aristotelian Discipline in the Universities of Europe, which was continued for the purpose of affording a cloak to Popish Tyranny and Imposition by its eternal round of puzzle in Mood and Figure, were the power and superstition of Papal Rome indebted for their long continuance: for to their Universities, the appointed Seats of Learning, Nations, employed in other pursuits, naturally looked up as to their guides in religious matters; which, being blinded themselves by a blind Logic, led them into the depths of error and superstition; exemplifying the truth of the inspired aphorism, "If therefore thine eye—the light that is in thee, be darkness, how great "is that darkness." Now, though we glory in our Reformation from Popery, the Aristotelian Discipline its old friend and help-mate, however obsolete, remains to this day *unreformed* in this University. This may be a paradox; but it is no more strange than true: for our Public Discipline has not undergone a thorough revisal and repair for some *Hundred Years*. Whenever, therefore, this Great Work is undertaken, it should be done *solemnly*, *seriously*, and *effectually*; in order that a REFORMATION of the *Public Discipline* of this University may be made a fit counterpart worthy of the REFORMATION of the *Public Religion* of the Land: and that, not by Schoolmen with the pomp of Learning without its power, but by Scholars *able* and *equal to* the Important Task.

A bad Reform is worse than none. Better, much better, had we been under the Public Discipline which obtained before the Statute of 1800, however faulty: for that, having become *obsolete*, was much as a Dead Letter, and the Private Discipline of Colleges in some degree supplied its place. But, if this projected Statute should unfortunately take effect, the Public Discipline will either be despised, or else thrown back from the present State and Advancement of Learning into all the Darkness of the dark ages past.

CONVOCATION is the *dernier résort*, in which all power ultimately resides. This is the most *Important Concern* upon which ye can deliberate, and which ye can determine by your Votes: and, unless ye exert yourselves on this great occasion, not as Schoolmen, but as Scholars, with that spirit and independence which become you—The Cambridge-men will tell us—The Universities of Dublin and Scotland will tell us—The very Dissenting Academies will tell us—and tell us truly: That we are *Dotards* in Learning, and *Drivellers* in Science.

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE.

Jan. 30, 1807.

Printed by Nathaniel Bliss, Oxford.

A

SECOND ADDRESS

TO THE

MEMBERS OF CONVOCATION AT LARGE,

ON THE

PROPOSED NEW STATUTE RESPECTING

PUBLIC EXAMINATION,

IN THE

UNIVERSITY OF OXFORD.

By the RECTOR OF LINCOLN COLLEGE.

THE THIRD EDITION.

OXFORD:

PRINTED AND PUBLISHED BY NATHANIEL BLISS.

1811

TO THE

MEMBERS OF CONVOCATION AT LARGE.

"THE POMP OF LEARNING WITHOUT THE POWER !!!"

THE alterations that have been produced in the projected Statute on Public Examination from time to time, challenge my further attention; and the respect I owe to the Body Corporate at large calls upon me for a second edition of my Second Address. I have still, however, the mortification to find that these alterations are either so trivial, that they leave me little to observe in addition to what I have said before, or else so whimsical and out-of-the-way, that their incongruity will strike every reader without a comment.

At first this was intended to be the *only* Public Academical Examination, and the whole of the Statute of 1800 was to be repealed and replaced by this. It is *now* to constitute only the Examination for the First Degree in Arts and Law, and *another* Examination is proposed for the Second Degree, and a part of the Statute of 1800 is now revived: so that for the laws which are to regulate Examinations we are referred to *two* different Statutes, one of which is to be half-dead and half-alive—what patching, and tinkering, and jumbling, and blundering !!!

And after all this patch-work, the Reformation of Academical Discipline, which should be one well-connected system improved in all its parts according to the Advancement of Learning in the present age, and presented before the eye of Convocation in one consistent *Whole*, is at last only a *piecemeal* thing, lame and defective as far as it goes, and which goes only half the way. The Bachelor's Lent Determination, is an idle, useless, expensive thing: That ought to be totally done away, or changed for something better. In the Discipline of my own College, and at my own request, the Easter and Act Terms have been put together into one, after the example of Cambridge, more than twenty years: This has been followed by other Colleges with a beneficial effect, and should be made a part of the Public Reform. And there are other things which may be usefully altered or abolished, such as the whole farrago of Quodlibets, Austins, and Scholastic Disputations for superior Degrees. But let all be *done together in one Grand Academical Act*: so that the whole Public Discipline, with the respective bearings and operations of each part, may be seen in connexion, and judged of altogether. This is no more than what the Members of Convocation at large, who form the Body Corporate, and who are alone vested with the power of giving the ultimate sanction and fiat to every Act, have reason to expect; and what, neither in right nor in candour can be denied them. There has long been an endeavour, I know and lament, to draw all

power into a *Certain Place*, which place I have told, and told it truly, That it either mistook or abused its rights; or rather both: And, among the members of that place, there has long been an attempt to draw all power into the hands of a *Chosen Few*, which, from the indifference, obsequiousness, or indolence, of others, has too well succeeded; of whose abilities Ye have now, I suppose, a specimen before You in the present Form of a New Statute, as Ye had in that of 1800, which, beside all its omissions and defects, is only a piecemeal thing, and, after the alterations that have been lately made in the last copy now before me, it is lame and defective in all its parts.—But, whilst these radical evils remain uncorrected, nothing *great* or *good* can be expected from the University of Oxford: for the Leader of these Chosen Few, whoever he may be, will take with him none of the choice spirits into his house swept of all others, and garnished with learning according to his wish, but those that are weaker than himself; so that the last state of things will be worse than the first.—The New Discipline will be worse than the Old.

In this amended copy the *Omission of Grammar* is not supplied!!

And, for their *Morality*, the youth of this University are still to bow the head and to bend the knee to the Old Pagan Idol of the Schools!!! And now, Ye Bishops, Deans, Dignitaries, and Doctors of the Christian Religion, and of the Church of England *Reformed*, That the stubborn bigotry of such men (if at the time such men they were) should, in this University, ever be reformed from the slavish idolatry and superstitions of Popery, is that profound and mystic wonder which ye should contemplate with amazement, and reflect upon with gratitude.

To extenuate the grossness of this absurdity, it has been suggested, That young-men are directed to learn all the Morality of the Ancients, in order that they may compare it with the Morality of the Gospel. But it is all a mere evasion: for, when we consider the scanty time allotted to the examination of each candidate, it will be impossible to go through a compative view, upon the narrowest scale, of Pagan and Christian Morality; or, as I observed in my former Address, even to attend to Christian Morality at all: and this evasion will become still more obvious, when I ask, Why, for the same reason, are not the Physics of Aristotle to be studied by young-men, that they may compare them with the Natural Philosophy of modern times? But this extenuating suggestion is a manifest Hysteron-proteron—Young men are, it seems, first to learn the *False* Morality, that by it they may afterwards learn the *True*: whereas they ought first to learn the *True*, and they will afterwards have no occasion to trouble themselves about the *False*, unless they please.

The Framers of this Statute have condescended somewhat to lower their *Dear Dialectica*, by leaving out of the copy before me these darling words,

"cujus *præcipuam* SEMPER rationem habere volumus," upon which I commented, and also the word "SEMPER" from another paragraph that I quoted; which might indeed be a hard sacrifice: but they have left her still, with her Moods and Figures about her, the principal personage in the Court of the LITERÆ HUMANIORES, upon whom the gentle and generous Youths of this University will be compelled to wait, however crabbed and ill-favoured she may be, with a constant and patient attendance; otherwise, so far from obtaining Academical Honour, they will be deprived of an Academical Degree: for, without a thorough knowledge of this Dialectica, it will be impossible for them, however accomplished in other parts of learning, to *satisfy the Examiners in* LITERIS HUMANIORIBUS, which, in plain English, is—*To be pluckt*—and, if I were to be one of these unfortunate Youths, *pluckt* would I be, rather than waste the prime of my life in such dirt and darkness.

Shame, down-right shame has, at length, compelled them to admit *Natural Philosophy* into their wondrous Scheme of Examination: and as wonderfully have they disposed of it. It is, it seems, a *barbarous* thing, unworthy, totally unworthy of being admitted into the polite circles of LITERÆ HUMANIORES, or to a share in the meanest Academical Honours. It is, accordingly, packed off, as such an ignoble thing should be, with that vile mechanic Mathematic Science, into a degraded party by themselves, forming no *necessary* or *integral* part of this famous Examination, and considered as things of inferior account unworthy the study of a gentleman or a scholar.

Thus they have expunged the whole of that paragraph in which the poor *proculdubio-compliment* was paid to Mathematic Science, upon which I remonstrated, and have given her a companion, (and one I own worthy of her company,) Natural Philosophy, in order that they may disgrace them both together; for, by this acute invention, these sagacious Framers have appointed a second order of *Classes* in the Schedule, for the reception of these secondary and inferior things, "Classium vero Series duplex esto, quarum *prima* ad LITERAS HUMA-"NIORES, *altera* ad MATHEMATICAS et PHYSICAS DISCIPLINAS pertinere, "censenda est;" and they have carefully provided that the highest of these Classes of the second order shall not insure their candidates a Degree "Quod "si candidatus aliquis Examinatoribus in LITERIS HUMANIORIBUS non satis-"fecerit, neque ullum *eo nomine* in Schedula prædicta locum obtinuert, *non* "*censendus est Examinatoribus satisfecisse*"—in plain English, *he is to be plucked.* And thus a Bacon or a Newton, without being well-trained in *Scholastic Logic*, which constitutes the most considerable part of the *Literæ Humaniores*, would in this famous University be pluckt, or nearly pluckt!!

This acute invention will make the Public Examination a *mongrel* kind of

thing: and in its operation and effect (if operation and effect it ever should have any) will turn the University into a *House divided against itself*, by creating a *jealous Contention* between the Candidates of the two series of Classes, totally different from that *generous Emulation*, which it is our first duty to promote.

But the manifest intention of this *Division of Classes*, is to disparage these two most valuable and distinguished parts of learning, and to discourage the study of them, in this Seat of Universal Learning and Universal Teaching; lest by their light and their utility they should force their way, and drive the Old School-Logic, with all its darkness, from the high seat it is intended to fill in all future ages in the University of Oxford: which will indame that jealous Contention into *contemptuous Outrage*; for young men who are lovers of Science will never bear to be insulted by the dotards of a Scholastic Logic.

The whole is a vague, indefinite, and *common* thing: it leaves too much to the discretion of the Examiners, who are only confined to the *Christian Religion*, the *Logic of Aristotle*, and the *Classic Authors*: and who can omit, if they please, *Mathematics* and *Physics* altogether.

I observed in my First Address that "A bad Reform is worse than none:" And however Reformation, from the change of times and things, may be wanted in the Public Discipline of this University, the production now before me, so far from being an Improvement upon the Old Examinations (if we except the attention paid to the Gospels and Articles, though another Morality is preferred before that of the Gospels) it is *inferior* in the choice and comprehension of its Subjects, and the same in the Method of studying them. The old subjects were *Grammar*, *Rhetoric*, *Logic*, *Moral Philosophy*, *Geometry*, and the *Greek Tongue* (for the *Latin* was supposed to be learnt at school.) *Metaphysics*, *History*, *Astronomy*, *Natural Philosophy*, and *Hebrew*, beside the *Greek and Latin Authors*, which are better chosen and more comprehensive than those of this new projected Scheme, and the method of studying them the very same. The defect of the old was, that in the Arts and Sciences the *Learning* of Aristotle was the thing to be taught, and his *Logic* the instrument, in spite of all the Advancements that have been made in later times.—And where, I ask, in this new plan, is Reform or Improvement to be found? On *Grammar* Aristotle did not treat, which may be the reason why it is *totally omitted*. His *Rhetoric* I have allowed, to which I may add his *Poetics*, which two are the lower of all his works: but are not his *Logic* also and his *Moral Philosophy* to continue as they were before? *Metaphysics* are omitted: And by their *Physics* meaning, I suppose, *Astronomy*, which has been introduced at last, is meant, I may of course conclude, the Natural Philosophy and Astronomy of Aristotle.—O No—How I am wrong: for had this been the Philosophy of their idol, these Scholiasts would not have so

dishonoured it by pushing it down, with its low companion, out of the higher and more honourable, into the lower and more ignoble, series of Classes. But Bacon and Newton with their followers, having made them ashamed of the Natural Philosophy of their Schoolmaster; and shame having obliged them to admit that of these Modern Philosophers, they have received it at last, indeed; but they have kicked it out of the drawing-room down stairs into the servants'-hall, there to be entertained with its ignoble friend the *Mathematics*, upon which, it happens, that their idol of the Lycæum did not treat !!

Such was the great defect of the *Old Discipline*, and such is the Reform of the *New!* So that the *Last* is worse than the *First*: The *New* than the *Old*.

From this defect, the Old Examinations were naturally sunk into neglect and contempt, by the gradual Advancement of Learning in modern times. And the same radical defect continuing, the New Examinations will, from the same cause, soon experience the same consequences. Novelty may, indeed, support them at first; but nothing will keep Examinations alive and in vigour for any considerable time, but a *generous Emulation* in the pursuit of Truth in its various avenues as it is philosophically sought, and successively found, in the treasures of the present, and all future times; animated by the Distribution of *Particular Honours* liberally bestowed.

It was nothing but this Novelty, seconded by Authority, that supported the Examinations of the last six years; notwithstanding the high opinion of the writer of the following letter.

"SIR. The situation I hold in this University is my "sole motive for not signing my name to this letter. I have in common with "many of the Members of Convocation seen much to approve in your Pamphlet "relative to the New Statute. However, I wish most earnestly that you would "condescend to attend some of the Examinations, and I think you would "readily admit there is nothing so defective in the *common* Examinations as you "suppose. Give but a fair trial by personal attendance, and I am convinced "you will say that no amendment is required. *Nolumus leges Academiæ nostræ* "*mutari*." "A Member of Convocation."

I will first ask this anonymous Member, If "*no amendment is required*," where is the use of this *New Statute?* and next I can assure him that I have attended these Examinations, but without having been at all satisfied with them. They were vague, desultory, and superficial. The Books were construed, as they had been learnt, merely from translations; and not one grammatical question asked. And I will further remark, with all due respect, that had his Latin Sentence been formerly applied in the Church, we should have had no Reformation of Religion; and, if it be now applied in the University, we can have no Re-

formation of Public Discipline—It is in effect the same with the *Semper Eadem* of my First Address, destructive of the very Principles upon which all Reform and Improvement are to be made, which cannot be done without some *change*. *Tempora mutantur, et nos mutamur et ipsi.*

I know I shall be suspected of being too *rigid* and *severe*—No—Let the Candidates come from good *Grammar Schools;* let them be admitted at a *proper* age. Let the Arts and Sciences and other parts of learning be the *fittest* and in the *highest stages* of their improvement. These are what I call LIBERAL studies, and, in my expectations, I would be as *liberal* as they. I know, that, in the different classes of society there are many different offices to fill in regular gradation from high to low: and I know that there are, accordingly, different geniuses and capacities of men. Let the Candidates for Degrees spend their Academical years, not in idleness and dissipation, but in a generous application to these liberal studies: let them be encouraged by kind and benevolent assistance from every quarter: let them be led on by an honest Emulation, vying with each other in the spirit of men and behaviour of gentlemen; which is a way to Learning a thousand times more successful than the rod of awe. And, though I would animate the foremost in the generous race with my best applause, I would discourage none, but cheer the hindmost with expressions of the most friendly kindness; and I would disappoint no one, whose moral conduct and honest industry were approved, of his Degree, for which he has laid out both his money and his time: for, though he may not be able to fill the higher stations of life, he may become a valuable member of society in some of its most useful, though inferior, departments. I am for the *leading*, more than the *driving*, system.

This is, as I have said, *a Momentous Concern;* and my sole object in these Addresses is to consult the true and genuine Fame of my Alma Mater in this Momentous Concern; which should not be decided in Convocation, perhaps for ages to come, by a few votes, in a smuggling way, as I fear it will. The Election of a Yeoman Bedel has filled the House with Members from distant quarters: and is this Important Question to be decided by empty benches? I hope it is not. These Addresses I advertise in the Public Papers, that they may reach the hands of the *absent*, as well as of the resident, Members of Convocation, in the hope that the Great Work of the Reformation of the Public Discipline of the University of Oxford, whenever it is undertaken, may be *solemnly*, *seriously*, and *effectually* done.

Expergiscimini, Vos Magistri, iterum iterumque clamo Expergiscimini.

FROM THE RECTORY OF LINCOLN COLLEGE,
Feb. 21, 1807.

EDWARD TATHAM.

Printed by Nathaniel Bliss, Oxford.

A

LETTER

TO THE REVEREND

THE DEAN OF CHRIST-CHURCH

RESPECTING THE NEW STATUTE

UPON PUBLIC EXAMINATION.

TO WHICH IS ADDED

A

THIRD ADDRESS

TO THE

MEMBERS OF CONVOCATION

ON THE SAME SUBJECT.

BY THE RECTOR OF LINCOLN COLLEGE.

THE THIRD EDITION.

OXFORD:

PRINTED BY N. BLISS, FOR R. BLISS.

1807.

TO

THE REVEREND THE DEAN

OF

CHRIST-CHURCH.

AT length I have the mortification to learn, that the Dean of Christ-Church, the most extensive College in Oxford, is a Father of that anomalous production, called the New Statute, born in the nineteenth century to blast the fame of this famous University in the estimation of Europe. Let me entreat you, Sir, most earnestly, in the purest friendship and with the most respectful consideration, to extinguish with your own hand this *Ignis Fatuus* which you have been lighting up to amuse and mislead the world; otherwise I shall be obliged to put it out with mine: and then, it will be *Your's* to take care that it leave behind no unpleasant savour. For your Person I have a high regard, and of your *Learning*, though you have given no public testimony of it, from *Reputation*, I entertained a high opinion; but I shall now think more of its *Pomp* than of its *Power*: for there is nothing I find so fallacious as *Literary Fame* in the University of Oxford. Let me entreat you again and again to extinguish this false light; or else I will. You may make tools of your Vicechancellors and fools of others in a Certain Place, and you may bring all your Canons, and all your Students, and all Others whom you command, and range them in just order in Convocation: but relying, as I do and have always done, solely upon my Cause, (for yesterday there was not one vote from Lincoln except my own,) that *Cause* will, I hope,

by the votes of its Free and Independent Members, defeat all *Your Influence.* And, should it even happen, that, in this fair hope, I may, after all, be disappointed, which I cannot think; in order to retrieve, as far as I am able, the injured Honour of my Alma Mater, I will cause your half-formed and mis-shapen offspring to stink in the nose of every scholar in Europe.

If I should not hear from you soon upon this unpleasant subject, or not have the satisfaction to find that you relinquish it, I shall proceed to publish this letter; and, having now the misfortune to know, contrary to my wish, who the Chief Framer of this New Statute is, I will be as little personal as, in justice to my cause, I possibly can, in my future Addresses to *The Independent Members of Convocation.*

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE,

Feb. 28, 1807.

TO THE

FREE AND INDEPENDENT MEMBERS

OF

CONVOCATION.

ONE Vicesimus Knox, a specious but superficial writer, endeavoured to expose this University some few years ago, by publishing what he was pleased to call a number of *Facts*, which related only to the public Exercises, Disputations, and other parts of the Old Aristotelian Discipline, which, having become useless by the lapse of Time and the improvements it had made, were neglected as obsolete, although continued to be *formally* observed, in order to comply with statutes that were not repealed, and with oaths that were not annulled. This exposure was justly reprobated at the time, and publicly reprehended by myself as most disingenuous and unfair*; because, however desirable and even necessary a Grand Reform of Public Discipline might be, as I then contended, his censure was bestowed solely upon what was thus obsolete and neglected, whilst he left unnoticed every thing of more modern invention and more useful learning which had been substituted by Colleges, in a liberal and beneficial manner, to supply the place of an antiquated Discipline, till that Discipline could be changed. Upon all human institutions Time has a two-fold effect. It causes them to relax insensibly as it moves; and it renders them obsolete by the improvements which it makes as it advances: which effects operating together require correspondent reforms and renovations from time to time. And now, that the day of reform and renovation is at last arrived, Who could take the lead in devising such a New

* Chart and Scale of Truth, vol. i. p. 363—370.

Statute as that presented and read in Convocation on the twenty-seventh of February last, by which that same obsolete and exploded Discipline would have been in a great measure revived and restored to practice, to the total exclusion or marked neglect of more modern and useful learning: and by which the exposure above mentioned, however disingenuous and unfair at the time past, would be made just and strictly applicable to this University for the time to come.—Who could be the Chief Manager among the Chosen Few in fabricating at this day so extraordinary a production—And, Who was so much the "King "of all the Company" as by his influence to prevail upon all that appeared in a Certain Place, excepting one, to sanction such a production by their votes, was a mystery which my penetration was unable to discover—At last, the Lion is unkennelled; if a Lion he should prove.

From what occurred in the course of that Convocation too obvious to escape general observation, I find myself under the unpleasant necessity of changing the form of my Address, and of confining it to *The Free and Independent Members:* for, as Bigotry had not forgot to exercise her ancient sway in the formation of this New Statute, so Authority could not forego her accustomed influence in securing its success, however ineffectual that influence may prove in the end of all, if all be not already at an end. To the dupes of the one, or to the slaves of the other, it is of no use to speak. It is of no use to present before them the deformity of the Hag withered with old age, and the beauty of a Grace in perpetual youth, as objects of their choice, who are wedded to the former by their own insensibility, or by the influence of others. They alone, whose feelings are alive, whose judgments are unprejudiced, and whose minds are free and independent, are worthy of the option. To them I shall therefore address my present and future observations, if future observations shall be required, upon whom alone I can expect to make a fair impression: for, on this, as on every other occasion, all management and manœuvre I disdain. They are sufficient, I well know, and more than sufficient, I fully trust, in spirit and in judgment, as well as in number, to revive the expiring fame of their Alma Mater, and to restore the lustre of her fading honours.

Long have I been weary of the manœuvres and servility of a Certain Place. The House of Convocation—the free, the liberal, the ingenuous, the independent Members of the Body Corporate—the House of Convocation has ever been

my boast and glory. How much injured then were my feelings, and how indignant was my mind, when I observed my powerful antagonist, after all his management in that Place, not only surrounded in that House by the whole host which he commands, but openly practising his manœuvres there? When he saw himself on the point of being defeated, and when he thought his darling project, upon which he had wasted all his time and talent, on the verge of ruin, what *beckonings!* and *crossings!* and *whisperings!* and *consultations!* Never was the House of Convocation, in the solemn exercise of its chartered rights, interrupted so before! Never was the Body Corporate in the solemn act of discharging its legislative functions, upon an occasion the most momentous, insulted in so public and barefaced a way! And, that it may never be interrupted and insulted so again, I wish this to be considered as a *public Rebuke and Reprehension.* Of late we have heard in Convocation the mention of "the tricks of a "Common Burrough;" and we have seen the practice. His Vicechancellor, I suppose, durst not interfere: and though my indignation was sufficiently high to urge me on, it was repressed by a conviction, that all such tricks (which discover more of the *Fox* than of the *Lion*) will prove abortive in the end; which, together with an apprehension, if I began, of spoiling the dinners of my unoffending brethren, held my tongue. If, however, contrary to my expectation, this conviction should happen to be disappointed; and, if by his influence and his manœuvres, this New Statute, or any other thing of a similar complexion, should pass into a law to govern the future discipline of this University, against the will and wish of the more learned, the more ingenuous, the more independent, and, I trust, the major, part of the members of the whole Body Corporate, I will not fail to expose it, as I have told him I will do, to the just animadversion, and to the merited contempt, of every scholar in Europe.

But why, it may be asked, should you expose what so intimately and importantly affects the University of which you boast yourself a son? This question I answer by another. Why am I thus provoked and compelled to do it? Necessity has no law, and of means I have no choice. If what has been already done should not succeed, no other means are left of consulting, in this momentous concern, the interests and honour of the Alma Mater. So that, both in what I have already done, and in what I may hereafter have occasion to do, the true answer is, That as it may be prudent to put a modest virgin to the blush by a seasonable reproof, in order that she may preserve inviolate her future cha-

racter; so it may be necessary to expose the ignorance and errors of a few of the sons of our common parent, that she, with all her family, may not be involved in a general disgrace.

With this view it is, and with this sole intention, That of the *gross absurdities*, of the *glaring inconsistencies*, of the *strange omissions*, in a word, of the *wretched inability* of the projected Statute (or, if you will, of *another edition* of that wretched thing of 1800) I have endeavoured, as, feelingly for the reputation of my University I thought myself in honour and in duty bound, to convince *the Members of Convocation at large* in the First Address: and That, in the Second, I have endeavoured, to show, that this Statute, after all the corrections, and alterations, and transpositions, it has from time to time undergone, presented a scheme of Discipline or Public Examination *worse* than the Old. These humble endeavours have, I hope, succeeded with the more learned and *Independent part*; which is highly gratifying to my sanguine wishes: still, after the reception it met with in Convocation, and after what passed publicly there, what are we to say? or what are we to think? or what is to be done? When we saw the Framers of this Statute, with their awful Leader at their head, voting for all the Sections which related to the First Degree, and against the last Section which related to the Second Degree, what are we to expect in the end of all? The whole was an imperfect, disjointed, and miserable thing: and when this part is done away, it leaves nothing "but a wreck behind." I am now more confounded than ever and totally at a loss to conceive what this boasted Disciplinarian intends to make of the University of Oxford. I now begin to think that this Ignis Fatuus of his will end in nothing but puff and smoke. I now begin to fear, that the words which were resounded in Convocation a few years ago will prove prophetical: "Omnia ruunt in pejus: Omnis Disciplina ruit in "Nullam: Omnes Gradus ruunt in Formas: Termini ipsi—ipsum Tempus "ruit." Compared with the Old Discipline this New Examination I have already proved would be *in pejus:* and this, it seems, was to constitute the whole of our Public Discipline. Some of his associates, I suspect, have been cozened by the Lion's address, and I hope, at length, that their eyes are opened. However he may affect the Disciplinarian, he acts as though he intended the Discipline of this University should be tantamount to *No Discipline at all.* This Statute he seems to erect into *a Man of Straw,* a splendid idol for the world to gaze upon with vast admiration and vast expectation; whilst the young men of the several Colleges

are to be wasting their Academical years, which I would have employed in an assiduous application to liberal studies in a liberal way, in a continued lounge of sailing, and shooting, and hunting, and horse-racing, in which they may spend most of their time and money, (and the more they have to spend, the less they will have to learn,) and then go off with empty pockets, and empty heads, and the empty compliment of an honorary Degree, to make room for others to succeed them in the same useless and expensive lounge. The Public Examination, the only test and criterion of this Discipline, would be a vague, desultory, superficial thing, soon attended to by few, and justly despised by all. Thus it might be truly said, *Omnis Disciplina ruit in Nullam!* All Academical Degrees grafted upon such a sham-examination would, in consequence, become mere ceremonies and matters of course; and thus it might be as truly said, *Omnes Gradus ruunt in Formas.* And the four academical years, shrunk into less than thirty months of actual residence, in which the rudiments and foundations of all the Arts and Sciences, and of all liberal and ingenuous Learning should, at least be firmly laid, would fill up the whole extent of an Academical Education; so that the last part of the prediction would be nearly verified: *Termini ipsi—ipsum Tempus ruit.*

What, then, does this great Disciplinarian mean to do? Does he intend to sink the education of the whole University down to the standard of his own College? Such a course of education, in which the most useful and valuable years of a man's whole life for all the purposes of learning, years which when once mis-spent can never be recalled, are to be thus whiled away at the University, may, perhaps, be thought sufficient for the sons of some of our nobility, and of others of great opulence, whose fortunes are already made by family-wealth or family-interest, unhappily for the cause of learning, of more influence in life than literary merit. And such a course of education may perhaps, serve the purposes of a fashionable College swelled into importance by self-praise; for "Fashion makes a fool of all the world:" but it will never do justice to the interests of good Learning, or to the reputation of the University of Oxford. What, in these times of internal difficulty and of external danger, will become of this envied Nation, if its higher offices in Church and State are to be filled with men educated in such a fashionable seminary of pride and indolence! But if such a discipline, and such a course of education, with Fashion on their side, should happen to satisfy one College, all other Colleges should recollect, that "the Fashion of the world passeth away," and that it will become a duty the more seriously incumbent upon them to consult the real benefit and advantage

of the Nation, in Church and State, by a sound and effective Discipline, and to build the fair fame of Oxford upon a more permanent and substantial basis.

The *Dear Dialectica*, to be courted and won by an eager pursuit through the seven books of Aristotle, is, I now suspect, nothing but a display of ignorance and pomp like all the rest: nothing but a piece of *false-show* "to make the un-"learned wonder, and the learned smile." Whether there be one in all the fashionable College who has read and understood the Organon in greek, is a doubtful problem: and there may be few who can; for I am told that old Westminster has of late lost the use of greek, as a man, once lusty and strong, by a stroke of the palsy loses the use of his limbs; and that the one now hobbles on by the help of translations, as the other does by the help of crutches: and here we are left to find the mysterious cause of the omission of Grammar, as a thing quite *useless* in the present fashionable style of learning. Of the learning of this College a fair specimen may be taken from that of its luminous Head; and of the learning of that Head a full portrait is drawn in this luminous Statute, the produce of his deepest erudition and most laboured study. Upon this bright occasion, well may the members of his College puff and boast and puff again! Well may they lay hold of so brilliant an opportunity to vent all the wind of their panegyric!

But a violent affectation of Peripatetic learning has seized of late the fashionable College; and as Fashion, according to her whim, makes new things old and old things new, this antiquated study, or the affectation of it, is to become the fashion of the day; to which all real improvement in Philosophy and all advancement of true Learning are to fall a sacrifice. And here too we are left to find the other mysterious cause, why the Morality of the Peripatic, who, in contempt of the precepts and example of his master Plato, made Nature his God and her operations, and not the God of Nature and his providence, is, in this seat of learning, to be made more directly the subject of our juvenile studies, than that of the eternal Gospel: though the beloved Apostle hath said, "A New Commandment I write unto you, because the "Darkness is past, and the True Light now shineth." This vain affectation has shewn itself in some extracts from the Organon, entitled *Excerpta ex Aristotelis Organo*, published *In usum Juventutis Academiæ*. A paltry thing. The extracts are not made with skill.—But why, ye devotees of Aristotle, and ye dreamers after his Logic, is his Organon, the sacred palladium of all your learning, to be mangled and abridged by injudicious extracts. If ye were hearty in

the cause, and understood what ye are about, ye would fight like *Lions* for the integrity of every word. Ye would exclaim, The seven books! The seven books! The whole seven books! This paltry thing is taken from the edition of the works of Aristotle by Buhle the Gottingen Professor, a work of great learning and greater labour, but, at the present day, of small utility towards the improvement of learning, without a word of acknowledgement. The best part of it is a reference in the Notes, in almost every page, to *Sanderson's Compend of the Art of Logic*, as to a key by which the reader, as the publisher himself had done, is to let himself into some knowledge of the matter. But upon this occasion how came Aldrich to be forgotten? For the best of reasons—because what Aldrich knew of Aristotle he learnt from Sanderson. It was not in the fashionable College, however it may affect Peripatetic learning at the present day, that Sanderson read his Aristotle and wrote his Logic, but in another College, to an undergraduate of which I could give directions in less than half an hour, so that he would execute such a paltry thing in less than half a week.

And where, Ye Sons of Oxford, is the use of all this pomp and affectation, whilst the roots of Science are left untouched? Many of you I know well, and as well I know, that, in the pride of learning, ye hold them in contempt as the pride of ignorance; and this is an aphorism to the truth of which we shall all subscribe—"That the pride of learning is humility when compared with the "pride of ignorance."

However great his affectation of the Peripatetic learning, and however strenuous his exertions may be to make it fashionable, the great Framer of the New Statute, with all the power he possesses, may be disappointed in his hope of making the young members even of his own College, men of quick sensibility, vivid imagination, and elastic genius, philosophers or logicians of the Peripatetic school. Should it, however, be a part of his ambition, that his young-men may figure in the world as accomplished Foxhunters, which appears, from the pursuits of his College, to have less of affectation; he may entertain more sanguine hopes, which may be crowned in the end with more complete success. But let him rest assured, that, however just and sanguine his hopes may be in regard to this important exercise, more useful and more healthy than the Aristotelian Logic, they will never become the accomplished sportsmen, unless he *himself* accompany them to the field, and give them their finishing lesson by leading them in the chase. Then, I would bid "a kingdom for a horse" to partake of the di-

version: for, then, we should be sure to *find;* and, then, whether we killed or not, we should be sure of sport.

A total Reform and Renovation of the Public Discipline of this ancient University, according to the present State and Advancement of Learning of every kind, has long been the object of my most sanguine hope. The want of such Reform was complained of by Lord Bacon, in his day, as one chief *defect* which retarded the progress of general knowledge; " Defectus alius nobis observandus, " magni certe momenti, neglectus quidam est in academiarum rectoribus consul- " tationis, in regibus sive superioribus visitationis, in hunc finem, ut diligenter " consideretur et perpendatur, utrum Prælectiones, Disputationes, atque alia Ex- " ercitia Scholiastica antiquitus instituta et ad nostra usque tempora usitata, con- " tinuare fuerit ex usu, vel potius antiquare, aliaque meliora substituere.—Quam- " obrem, quandoquidem academiarum instituta plerumque originem traxerint a " temporibus hisce nostris haud paulo obscurioribus et indoctioribus; eo magis con- " venit, ut examini denuo subjiciantur." With a view partly to such a Reform, that great literary character wrote his *Instauratio Magna*, to which the world is indebted for all modern improvements in science, recommending the *Advancement of Learning*, in a concise but pertinent Epistle to the special care of each of our Universities, and encouraging them by these words in the conclusion of his book *De Augmentis Scientiarum:* " Sane, cum nobis ante oculos proponamus *temporum* horum sta- " tum, in quibus Literæ jam tertio ad mortales videntur rediisse; et una diligen- " ter intueamur, quam variis jam nos inviserint instructæ præsidiis et auxiliis: " qualia sunt ingeniorum nostri temporis complurium acumen et sublimitas: exi- " mia illa monumenta scriptorum veterum, quæ veluti tot faces nobis prælucent: " ars typographica libros cujuscunque fortunæ hominibus larga manu suppe- " ditans: oceani sinus laxati, et orbis ex omni parte peragratus, unde expe- " rimenta priscis ignota comparuerunt, et ingens accessit naturali historiæ cumu- " lus: otium, quo ingenia optima in regnis et provinciis Europæ ubique abun- " dant, cum negotiis minus implicentur homines, quam aut Græci aut Romani— " proprietas denique illa inseparabilis, quæ *tempus ipsum* sequitur, ut Veritatem " indies parturiat: hæc inquam, cum cogitamus, non possumus non in eam " spem animum erigere, ut existimemus, tertiam hanc Literarum periodum duas " illas priores apud Græcos et Romanos longo intervallo superaturam."

This recommendation and encouragement of that truly great philosopher

have been entertained and acted upon by our Sister-University with good effect: and, surely, in this respect, she is worthy the imitation of our own. But the mention I felt myself obliged to make of Cambridge has, I understand, given offence to some of the sons of Oxford.—I could poison thee, thou green-eyed Jealousy, I could poison thee, and lay thee dead for ever, as I will do this wretched Statute; for it is my most sincere and cordial wish, that there subsisted a liberal correspondence and communication, and a friendly intercourse, not only between our two English Universities, but between *all* Universities, for the benefit and advancement of universal Learning, conducted in the spirit and benevolence of universal Charity: the want of which is particularly complained of by the same learned and illustrious character, as a *defect* which greatly retards the progress of science. "Alter defectus, quem observo, altius paulo quam præcedens ascendit. Quem-"admodum enim doctrinarum progressio, haud parum in prudenti regimine et "institutione Academiarum singularum consistit; ita magnus ad hoc cumulus "accedere possit, si academiæ universæ per totam Europam sparsæ arctiorem "conjunctionem et necessitudinem contraherent. Sunt enim, uti videmus, multi "ordines et sodalitia, quæ, licet regnis et spatiis longinquis disjuncta sint, tamen "societatem et tanquam fraternitatem inter se ineant et colunt; adeo ut habeant "præfectos, quibus omnes parent. Et certe, quemadmodum natura creat frater-"nitatem in familiis, artes mechanicæ contrahunt fraternitatem in sodalitiis; un-"ctio divina superinducit fraternitatem in regibus et episcopis; vota et regulæ "conciliant fraternitatem in ordinibus; eodem modo fieri non potest, quin in-"tercedat fraternitas illustris, et generosa inter homines per doctrinas et illumi-"nationes, quandoquidem Deus ipse Pater luminum nuncupetur." De Augm. Scient. lib. ii.

The writer of *Strictures on the New Statute, &c.* has charged the Rector of Lincoln with "vilifying Aristotle from a deep-rooted prejudice against him;" and strongly insinuated, that he is unduly prepossessed in favour of the works and philosophy of Bacon.

In bringing this charge, he mistakes, I fear, both Aristotle, and Bacon, and the Rector. He seems ill-acquainted with the sentiments of the last in regard to the great master of the Lycæum; who, though he cannot speak of him in the hyperbolical style of many of his numerous commentators, editors, and some of his compend-makers, who call him *Primus Mortalium &c.* entertains, indeed, a

" high degree of veneration and respect for the man who," according to the age in which he lived, " extended the empire of science beyond its former limits," by the exertion of his own philosophical genius, in *critical, political*, and indeed in *moral*, science; but whose chief merit consists in digesting and transmitting to posterity the learning and philosophy of the Pythagorean, Platonic, and other Ancient Schools, (though the more ancient and more valuable, either escaped his notice, or his notice of them has been lost;) however magisterial and severe he may be in exposing the errors and absurdities of their philosophy, in order to make way for the establishing of his own, equally erroneous and absurd: as is egregiously and ludicrously manifest in his Physics, and many of his other works. So that the Rector can willingly subscribe to the just encomium of Buhle, his last very learned editor, which comprehends a principal part of the merit of Aristotle. " Etenim fuit is, " quem vere dicas cognita et perspecta habuisse, literisque consignata ad posteri- " tatem transmisisse, fere omnia quæ *eâ ætate* scitu digna et erant et videbantur." But Aristotle the philosopher was the contemporary and friend of Alexander the conqueror: and the philosopher Aristotle followed the example of the conqueror Alexander. The master and the scholar, in their different lines, were actuated by the same ambitious views. As the one destroyed all other kingdoms and empires, in order to establish his own monarchy: so the other levelled all systems, and philosophies, to build up his own upon their ruins; and, as the one affected an universal monarchy, the other affected an universal philosophy. We are, however, obliged, in gratitude, to confess ourselves indebted to the Peripatetic for the act of bringing forward the philosophies of the Ancients, though for the purpose of exposing them; otherwise they had been totally lost, as those of the Grecian philosophers, Empedocles, Anaxagoras, Leucippus, Democritus, Parminedes, and others, still more ancient and more valuable, unfortunately have been.

That Aristotle was " an acute and consummate *Mathematician*" appears more clearly from his *Analytics* than any of his other works, which contain the philosophical rationale of that all-perfect science; but which, as a logic, is inapplicable to all other parts of learning which cannot partake of its scientific perfection. And, though we have no works of his professedly upon *Grammar*, any more than on Mathematics, that he was an exquisite *Philologist*, versed in all the deep philosophy of language beyond the fathom of the common Grammarian, as well as a deep *Metaphysician*, the Rector has acknowledged in the eleventh page of his First Address; " In the book of Categories and in that On Interpretation

" there is much refined Metaphysics and original Philology deserving the admi-
" ration of every age." And, if the writer of this article will honour him with the reading of *The Chart and Scale of Truth*, he will find repeated proofs of veneration for the name of Aristotle as an accomplished scholar, and a high approbation of some of his works: however, in justice to the philosophical progress of the different kinds of Truth as they became the subjects of his discussion, he was obliged to condemn the use or the abuse of other parts of his works, particularly of the Organon, as they affect and retard the Advancement of Learning in this distant age: so that, instead of charging the Rector with " holding up to un-
" merited ridicule and contempt every thing which is at all connected with his
" name from a deep-rooted antipathy and early prejudice," this writer may allow the truth of what he has said respecting Aristotle in another part of that same page, " who has not in this University a more willing admirer than myself, as an
" author who lived more than 2000 years ago."

It is properly, therefore, to the *Antiquity* of the works of Aristotle falsely understood, and of the works of other ancient authors, as the *standards* of philosophy and the *models* of our academical discipline, in the present age or in any age, that I object: at the same time that I acknowledge with Lord Bacon the value of the monuments they contain, of which I hope the University will always make a proper use by a proper degree of cultivation. But this Antiquity which the Schoolmen venerate and esteem as containing the maturity of learning, I consider only as containing the ignorance and inexperience of its youth: for the world was then young, and now is old; and, as it grew in years, it grew in learning of one kind or another. " De Antiquitate autem opinio, quam homines de ipsa fo-
" vent, negligens omnino est et vix verbo ipsi congrua. Mundi enim senium et
" grandævitas pro antiquitate vere habenda sunt, quæ temporibus nostris tribui
" debent, non juniori ætati mundi qualis apud antiquos fuit. Illa enim ætas re-
" spectu nostri, antiqua et major; respectu mundi ipsius, nova et minor est.
" Atque revera quemadmodum majorem rerum humanarum notitiam et maturius
" judicium ab homine sene expectamus quam a juvene, propter experientiam, et
" rerum, quas vidit et audivit et cogitavit, varietatem et copiam; eodem modo
" et a nostra ætate majora multo quam a priscis temporibus expectari par est;
" utpote ætate mundi grandiore, et infinitis experimentis, et observationibus aucta,
" et cumulata." Nov. Org. lib. i. As Aristotle and Alexander were rivals for fame, though in different ways, the latter, in his day, may be allowed to have

been as eminent in arms, as the former could be in arts. The one had cultivated the art or science of war, by which he subdued the World, as the other had cultivated the arts and sciences, by which he enslaved the Schools of Europe. If the father of the latter, and afterwards he himself, had not improved upon the military discipline of the age in which they lived, by introducing into their armies better tactics and implements of war, they would not have triumphed over the Asiatic Monarchies and the Grecian States; nor would Alexander, after defeating myriads of Persians on the plains of Arbela, have gloried in being "The Conqueror of "the World." Yet, however improved above that of contemporary powers, the military science and discipline of the Macedonians, in the course of time, submitted, in their turn, to the still higher improvements of the Roman legions; and the empire of the world was, in consequence, translated from Macedon to Rome. By strict analogy of reason, the science and discipline of Aristotle should have given way to similar improvements in science and discipline: and, why they did not, perhaps some adequate causes may be assigned. One cause may be found in the unparalleled desolations made by war throughout Palestine, Egypt, and Europe, upon the fulfilment of the prophecies in the awful catastrophe of the destruction of the Jewish State and Temple, and the subsequent historical events; which rendered all study and improvement in Science impracticable for some ages. And, when the second period of learning commenced at Rome, and was continued under Augustus and other Emperors for about two hundred years, the imitative and elegant Arts were the chief objects of cultivation, to the neglect of all the Sciences, which came from or through Greece, as their terms and language sufficiently proclaim. Another cause may be found in the Papal Hierarchy, which, when she became corrupted, "loving darkness rather than light, because "her deeds were evil," first abused the works of Aristotle by her commentators, and then perverted them to the support of her corruptions, erecting the Dialectica into the fallacious instrument of all her frauds and errors. And thus patronized by the Popes, and supported by the interested bigotry of their Bishops and Clergy, Aristotle took and kept possession of all the Schools in Europe. And a third cause may be found in the very institution and discipline of these Schools themselves; which, from a blind and inveterate attachment to the learning and logic of Aristotle, were unfriendly and adverse to all further improvements in learning and science. "In moribus et institutis Scholarum, Academiarum, Collegiorum, "et similium conventuum, quæ doctorum virorum sedibus et eruditionis culturæ

" destinata sunt, omnia progressui Scientiarum adversa inveniuntur. Lectiones " enim et exercitia ita sunt disposita, ut aliud a *consuetis* haud facile cuiquam in " mentem veniat cogitare et contemplari. Si vero unus aut alter fortasse judicii " libertate uti sustinuerit, is sibi soli hanc operam imponere possit; ab aliorum " autem consortio nihil capiet utilitatis. Sin et hoc toleraverit, tamen in cape- " scenda fortuna industriam hanc et magnanimitatem sibi non levi impedimento " fore experietur. Studia enim hominum in ejusmodi locis in quorundam autho- " rum scriptis, veluti in carceres conclusa sunt, a quibus si quis dissentiat, con- " tinuo ut homo turbidus et rerum novarum cupidus corripitur." Nov. Org. lib. i. And so it happens, from one or other of these causes, or from all together, that, although States, Kingdoms, and Empires have been obliged, through all the periods of history, as we see them obliged at this very moment, to submit to *Improvements* in Arms; some of these Universities, or some of their proud Leaders, are, from the same invincible bigotry, even in a country where that Hierachy is broken, insensible to all *Improvements* in learning and science.

We may pore over ancient authors in this seat of learning, and in the course of reading ancient history, the most useful and instructive part of ancient learning, our attention may be arrested by the history of Alexander, the battles which he fought, and the victories which he won; and, compared with that of contemporary potentates, we may justly admire the military discipline of this great hero of antiquity, but whom I call the hero of a young, that is an early, age. But, after all the *Improvements* which have been made in after-ages in the instruments and art of war, particularly since the invention of gunpowder which caused a total revolution in that art, in consequence of which improvements kingdoms and empires have been destroyed and raised; should a prince or potentate with his marshals and generals, still pursue the Macedonian or even the Roman discipline and art of war, the most bigotted and besotted the veryest Schoolman among us would not hesitate to pronounce them mad, and the nation of that prince or potentate would soon experience the effects of that madness in its subjugation. The invention of the art of printing had an operation in learning similar to that of gunpowder in war; and of late years there has been as great improvement in the one as in the other. Why, then, should we think with more respect of Aristotle as a philosopher, than of Alexander as a conqueror? Why should we not judge of the tutor and his learning by the same rule, by which we judge of the pupil and his warfare.——Of both with as high a veneration and respect as ever ye will,

according to the times in which they lived; but neither of the one nor of the other as *rules* and *examples* for the present age.—But School-bigotry is the most obstinate, obdurate, blind, perverse, self-conceited, and, notwithstanding all its pomp, the most ignorant, thing in all the world.

Had not our naval discipline, our naval tactics, and the naval habits of our brave tars, arrived at a state of improvement above that of other nations, we should not conquer and command the world at sea: and, if the present discipline of the French armies had not excelled that of the Austrians and Russians by the introduction of new improvements, the important battle of Austerlitz would not have been won by the former, nor lost by the latter. It was the same predominating cause which lost the fatal battle of Averstadt to the Prussians, and won it by the French: and, if the present Russian armies do not change and improve their military tactics and art of war, so as to be equal at least to those of the enemy, which, I hope and trust, is doing or else already done, all our sanguine hopes will be disappointed. Our new Alexander, however personally brave, will never rival the glory of the old.

If, then, the testimony of all history, ancient and modern, proclaim the wonderful effects of *Improvement* in the art of war; and if we have seen in our own day these same effects disposing of the fate of nations; similar *Improvements* of literary discipline, and of the means and instruments of Science, must ever rule, by parity of reason, the fate and success of Learning in all it branches.

For the improvement and practice of military discipline and the art of war, national institutions are, with wise policy, establishing in this kingdom: and where, I ask the sons of Oxford, ought improvements in literary discipline and science to be made and kept alive, but in our Universities, the national institutions of universal Learning and universal Teaching? Without these improvements, successively pursued according to the times, Universities would be, in a national view, as they were in the dark ages, *nothing*, or *worse than nothing*—the patrons of Error, instead of the promoters of Truth—the seats of indolence and ignorance, affecting all the pomp of Learning, but possessing little of its power. Without a constant view to these improvements, the College of Christ-Church might as well have remained the Abbey of Osney, and the Monks of the one would have been as useful to the public as the Students of the other; and, if we may form a judgment from the instance of Friar Bacon, much more useful. It is time that all Universities, as some are doing, should entirely shake off that

that blind attachment to antiquated errors, and that exclusive love of ancient lore, which have too long kept, and in Oxford seem disposed to keep, the Arts and Sciences committed to their care and nurture, in inglorious chains.

Thus there is a bigotry in Learning, as well as a bigotry in Religion; and, however the former in our Universities might retard and obscure the light of Truth, it could not hinder it from breaking out in some corner of the globe. Strong and vigorous understandings have sprung up, either unshackled by Scholastic Discipline, or else repulsive of its rules, which, in these latter centuries, have broken the chains by which Science was imprisoned: and, now that she is set at liberty, she is making, and will make, rapid advances in *Improvement* through all her various provinces, in contempt of all the indolence, indifference, and insensibility of Oxford. And, had they been left to shift for themselves in the wide world at large unfettered by these chains of bigotry, forged by their appointed guardians and perpetuated by the practice of a scholastic logic, the liberal Arts and Sciences would have made advances still more rapid and beneficial to mankind: a conclusion which may be fairly drawn from the more rapid and successful improvements of the Mechanic Arts. It was fortunate for these, including all the manual arts, occupations, and manufactures; and, most fortunate indeed for this nation, which they have enriched strengthened and adorned, and enabled not only to save itself among the wreck of others, but to hold out a benevolent hand to the support of falling monarchs, that with their Invention and Improvement our Universities, particularly Oxford, had no concern: for, had that canker-worm its Logic (the Dear Dialectica) once got among them, it would have withered and destroyed all those shoots and scions of our wealth and greatness, which have spread their fruitful, luxuriant, and productive branches to the remotest corners of the globe.

All these useful and wonderful inventions, and their gradual improvements, were the produce of vigorous and active minds, undebauched by Logic, as they discovered themselves in all the different ranks and occupations of society, ingenious in investigating, indefatigable in searching, and dexterous in executing. And most fortunate it proved, at last, for the liberal Sciences and the higher departments of learning, that these more successful Inventions and Improvements did not escape the discerning eye of Bacon, or evade the reflection of his pregnant and comprehensive mind. From the contemplation of this more improving and flourishing state of the Mechanic Arts, he rose, by a sublime analogy, similar to that by which his disciple Newton ascended from the motion

of Projectiles to that of the Planets, to a view of the Sciences imprisoned in Universities and stagnating in the Schools. His active and inquisitive genius examined into the cause of this difference between them—of the advancement of the one, and of the stagnation of the other. This cause he discovered to consist in the *different Methods of their cultivation.* The Sciences and other studies he found taken by Universities from Aristotle and the Ancient Grecians in a state of supposed perfection; and cultivated by his syllogistic Logic, which kept them, as it found them, in all the errors of their youth and inexperience, without descending to new discoveries, or further investigation. And, as Aristotle made all Philosophy subservient to his Logic, these Sciences were founded more in false notions and feeble opinions, than in truth and nature; by which they were entirely adapted for the purposes of disputation, but devoid of practical use, and incapable of advancement or effect. Hence Scholastic learning took its character, which consisted in all the trick and dexterity of disputation, by which ancient errors and unfounded opinions were sanctioned and confirmed; without any attempt at real improvement, which it imperiously and authoritatively discouraged*. The Mechanic Arts he found, on the contrary, grounded in truth and nature, mean and humble in their beginnings, and cultivated by a silent, gradual, and painful investigation into that truth and nature, advancing by slow but sure steps from experiment to experiment, from discovery to discovery, and from invention to invention: from

* "Et de utilitate Scientiarum aperte dicendum est; sapientiam istam, quam a Græcis potis-
"simum hausimus, pueritiam quandam scientiæ videri, atque habere quod proprium est puerorum;
"ut ad garriendum prompta, ad generandum invalida et immatura sit. Controversiarum enim
"ferax, operum effœta est. Præterea, si hujusmodi scientiæ plane res mortua non essent, id
"minime videtur eventurum fuisse, quod per multa jam sæcula usu venit; ut illæ suis immotæ fere
"hæreant vestigiis, nec incrementa genere humano digna sumant: eo usque ut sæpenumero non
"solum assertio maneat assertio, sed etiam quæstio maneat quæstio, et per disputationes non sol-
"vatur, sed figatur et alatur; omnisque traditio et successio disciplinarum repræsentet et exhibeat
"personas magistri et auditoris, non inventoris et ejus qui inventis aliquid eximium adjiciat.
"In artibus autem mechanicis, contrarium evenire videmus: quæ ac si auræ cujusdam vitalis
"forent participes, quotidie crescunt et perficiuntur; et in primis authoribus rudes plerumque et
"fere onerosæ et informes apparent, postea vero novas virtutes et commoditatem quandam adipi-
"scuntur, eo usque ut citius studia hominum et cupiditates deficiant et mutentur, quam illæ ad
"culmen et perfectionem suam pervenerint. Philosophia contra et scientiæ intellectuales, statua-
"rum more, adorantur et celebrantur, sed non promoventur: quin etiam in primo nonnunquam
"authore maxime vigent, et deinceps degenerant. Nam postquam homines deditiii facti sint, et
"in unius sententiam (tanquam pedarii senatores) coierint, scientiis ipsis amplitudinem non addunt,
"sed in certis authoribus ornandis et stipandis servili officio funguntur." De Aug. Scient.

a number and variety of which experiments discoveries and inventions, by accurate observations, *general rules* were formed, which constitute the various *Arts* or *Mysteries* of civil life. This Method of Cultivation, as rational in its conduct as successful in its effects, instead of wedding men to systems and opinions as philosophically false, as they were held to be logically true, gave an impulse to genius and a spirit to invention, which taking fire from one mind to another was increased by emulation; and the Arts which were produced from mean and obscure beginnings, advanced from improvement to improvement, till they became like a blaze of light and splendor. This improvement of these Arts, which has been still more rapid and successful since his death, told him the reason why the Sciences and higher parts of Learning, by being divorced from nature in their origin and stinted in their growth by a false mode of cultivation, were incapable of making a similar progress in their advancement and utility*.

From this comparative view, this great man, who has been justly styled the "Father of Philosophers," laid the foundation of that immortal work, *The Instauratio Magna*, consisting of two parts. The first, intitled *De Augmentis Scientiarum*, takes a survey of all the several departments of learning, History, Poetry, Philosophy, Physics, Metaphysics, Natural Magic, Mathematics, the Human Body, the Human Soul, Learned Experience, and the Invention of Arguments, points out their deficiencies, and prescribes the several ways and means by which they are to be supplied, for the solid use and efficient advancement of learning, and for a grand restoration and promotion of all kinds of knowledge. The second is entitled *Novum Organum Scientiarum*, which consists of two parts. The first, which is preparatory to the second, removes the false notions which possess the mind, either from the false theories and opinions of philosophers,

* "Capienda etiam sunt signa ex incrementis et progressibus philosophiarum et scientiarum. "Quæ enim in natura fundata sunt, crescunt et augentur: quæ autem in opinione, variantur non "augentur. Itaque si istæ doctrinæ plane instar plantæ a stirpibus suis revulsæ non essent, sed "utero naturæ adhærerent, atque ab eadem alerentur, id minime eventurum fuisset, quod per "annos bis mille jam fieri videmus: nempe, ut scientiæ suis hæreant vestigiis, et in eodem fere "statu maneant, neque augmentum aliquod memorabile sumpserint; quin potius in primo authore "maxime floruerint, et deinceps declinaverint. In artibus autem mechanicis, quæ in naturæ et "experientiæ luce fundatæ sunt, contra evenire videmus: quæ (quamdiu placent) veluti spiritu "quodam repletæ, continuo vegetant et crescunt; primo rudes, deinde commodæ, postea excul-"tæ et perpetuo auctæ." Nov. Org. lib. i.

from perverted demonstrations, or from too high an opinion of the powers of the human understanding. The mind being thus purged and prepared, the second part, which professes to be a *New Logic* called the "Art of interpreting Nature," by a more perfect use of Reason, and the true helps of the Understanding, and by a new way of working with the mind, is calculated to conquer the difficulties and obscurities of Nature. This new Logic differs from the old or common Logic, in its *grounds* or *principles*, in its *method of reasoning*, and in the *ends* at which it aims. In laying the grounds and principles of the sciences, it begins deeper than the common logic, and brings those things to test and proof, which the other takes only upon trust. Instead of acquiescing in the immediate information of the senses and the first notions of the mind, and of borrowing the principles of the Sciences from the Sciences themselves, which is like taking a man's own word instead of seeing the thing yourself, it enters every province of the Sciences with the authority of a judge, and examines their principles till they become absolutely clear and positively certain. When the *first principles* or foundations of the Sciences are thus firmly and securely laid, (for it is always to be kept in mind, that of Principles there are two kinds, *Primary Principles*, or grounds and foundations, and *Secondary Principles*, or Forms and Axioms, the want of which distinction has caused great errors in philosophy,) this new Logic rejects demonstration by *Syllogism* according to the common Logic which takes little notice of Induction, but flies immediately from the senses and particulars up to the highest generals in a short and precipitate way; and it institutes a course of accurate and experimental *Induction*, which closes with nature, enters into the very essence of things, and terminates not in *words*, but in *works*. And thus the common order of reasoning is absolutely inverted: for, instead of flying up to generals at once as into castles-in-the-air without foundations, from which the common logic discharges all its noisy artillery of idle disputations; and, instead of producing words in the place of works, the new Logic, from a firm foundation, raises propositions by degrees from general to more general, till at last it arrive at the most general, which are Forms or Axioms constituting the certain and infallible Rules of useful and substantial truths, and producing works instead of words.

This *true and legitimate Induction*, which he derived from his observations upon the progress of the Mechanic Arts, constitutes the main part of the Novum Organum of Bacon, to which all the other parts are only preparatory and subservient. Observing that the Mechanic Arts were primarily indebted to experi-

ments patiently and repeatedly made upon many different subjects as they exist in nature, and to observations accurately taken and judiciously applied; and then, that, after excluding whatever was found repugnant, anomalous, or contradictory, the *general Rules* were formed and improved from time to time by further experiments, observations, and conclusions; he applied a similar process to the Sciences. This Induction is the most difficult and important part of Logic. "At in forma ipsa Inductionis et judicio quod per eam fit, onus longe maximum mo-" vemus. Ea enim de qua dialectici loquuntur, quæ procedit per enumerationem " simplicem, puerile quiddam est et precario concludit, et periculo ab instantia " contradictoriâ exponitur, et insueta tantum intuetur, nec exitum reperit. Atqui " opus est ad scientias Inductionis forma tali, quæ experientiam solvat et se-" paret, et per exclusiones ac rejectiones debitas necessario concludat. Quod si " judicium illud vulgatum dialecticorum tam operosum fuerit et tanta ingenia " exercuerit; quanto magis laborandum est in hoc altero, quod non tantum ex " mentis penetralibus, sed etiam ex naturæ viceribus extrahitur." Bacon Inst. Mag. And, as the Principles and the Method of Reasoning of the New Organ are different from those of the Old; so also is the *End* produced, which are not materials for disputation, but arts for use; not principles in show, but principles in truth; not specious arguments, but effective works. "Nam huic " nostræ scientiæ finis proponitur; ut invenientur non argumenta, sed artes; " nec principiis consentanea, sed ipsa principia; nec rationes probabiles, sed " designationes et indicationes operum. Itaque ex intentione diversa diversus " sequitur effectus. Illic enim adversarius disputatione vincitur: hic natura " opere." Ibid.

Thus, this new logic teaches the mind a new way of working in finding Forms or Axioms, totally different and indeed opposite to that taught by the old, in the Interpretation of Nature.

What is first to Nature is not first to Man. Nature begins with *Causes* and ends in *Effects*. Man begins with *Effects*, and his philosophical investigations should end in *Causes*. Again: Nature works *by general Laws:* Man is found in the world surrounded every where with *particular Effects*, with which he has to encounter. By many experiments and trials and repeated observations upon particular subjects, in which many acts of judgment and nice distinction are employed, his reason finds out these Causes and General Laws, which are hidden from his immediate and naked view. These General Laws are *Truth*

and *Knowledge*, and the right investigation of them is true *Philosophy*. These right investigations Bacon calls " *Demonstrations*, which are potentially Sciences " and Philosophies themselves." Nov. Org. Aph. lxix. lib. 1.

The end of Philosophy is to increase the *knowledge* and the *power* of man, so as to enable him to find out the laws of Nature, or of the God of Nature, and to produce effects for his own advantage. The Form of any thing is the physical or effective act by which it exists; and the discovery of Forms is to acquire at once the knowledge and the power: for, after finding out her laws, men can apply them in practice, and thus equal Nature herself, so far as their condition allows, by Art or Science. And this is the true Philosophy of Art or Science. The investigation of Forms or Axioms is, therefore, the principal thing in the Improvement of the Sciences, affording at once the theoretical Axiom, and the practical Rule: and on the discovery of them depends the perfection of Philosophy in the Interpretation of Nature. Thus the whole process of finding these Forms or Axioms, and of discovering the causes of things, Lord Bacon, with strict propriety, calls " The Interpretation of Nature," which consists in deriving Axioms from Experiments, and then in instituting new Experiments from Axioms. And this, as far as it can be given in few words, is the doctrine of his New Organ.

This was the natural Logic by which Solomon, who lived before the invention of the artificial Syllogism, increased his wisdom, by an indefatigable investigation into the truth and nature of things. " It is the glory of God to conceal a thing, " and the glory of the king to find it out." This is the vast business of Philosophy and Science, which distinguishes the scholar from the peasant—a work, as Bacon observes, not to be attempted by *every one*, nor to be executed by *any one*; not to be accomplished in a *single age*, but in a *succession of ages*; not at the *expense of a private individual*, but at that of *public bodies and communities at large:* for " God hath placed the world in man's heart, yet cannot man find out the work " which God worketh from the beginning to the end." Which aphorism of Solomon will find an admirable comment in these words of Bacon. " A perfectio- " nem literarum hoc ipsum spectat, ut nihil inveniatur in globo materiæ, quod non " habeat parallelum in globo crystillino, sive intellectu." De Ang. Sc. lib. viii.

The general prevalence of that false and preposterous idea, that the Ancient Sciences as well as the Ancient Arts, had arrived to an acmè of perfection which could never be surpassed, has in all ages been the fatal enemy of philosophy, and an invincible impediment to their advancement. Thus a few ancient

philosophers, and they not the best of the Ancients whose works are lost, have been holden in a sort of sacred veneration as men whose abilities were literally *transcendent*: whereas, living in younger days, their knowledge and experience were consequently inferior to those of modern philosophers, who pursued a better method of investigation, and a surer road to truth*. And, even in these our older days, Arts and Sciences are few and weak in comparison of what may be discovered as the world still grows older; if liberal works, and proper means of Improvement are instituted and encouraged. Hitherto wrong measures have been pursued in the business of philosophy; arguments instead of experiments; reasonings instead of observations; speculations instead of inductions: and the true method of raising Axioms and ascending to Forms, which would discover new works, and be productive of new effects, has been generally neglected. To set Philosophy free of all these obstacles, and to give her every fair and liberal advantage, the mind should not only be purged of prejudice, notions, and theories;

* "Non videtur hominibus aut aliena fides, aut industria propria, circa scientias hactenus "feliciter illuxisse; præsertim quum et in demonstrationibus et in experimentis adhuc cognitis, "parum sit præsidii. Ædificium autem hujus universi, structura sua, intellectui humano, contem- "planti, instar labyrinthi est; ubi tot ambigua viarum, tam fallaces rerum et signorum similitu- "dines, tam obliquæ et implexæ naturarum spiræ et nodi, undequaque se ostendunt: iter autem, "sub incerto sensus lumine, interdum affulgente interdum se condente, per experientiæ et rerum "particularium sylvas, perpetuo faciendum est. Quinetiam duces itineris (ut dictum est) qui se "offerunt, et ipsi implicantur; atque errorum et errantium numerum augent. In rebus tam duris "de judicio hominum ex vi propria, aut etiam de felicitate fortuita, desperandum est: neque enim "ingeniorum quantacunque excellentia, neque experiendi alea sæpius repetita, ista vincere queat. "Vestigia filo regenda sunt: omnisque via usque a primis ipsis sensuum perceptionibus, certa ra- "tione munienda. Neque hæc ita accipienda sunt, ac si nihil omnino tot sæculis, tantis laboribus "actum sit: neque enim eorum quæ inventa sunt, nos pœnitet. Atque antiqui certe in iis, quæ "in ingenio et meditatione abstracta posita sunt, mirabiles se viros præstitere. Verum, quemad- "modum sæculis prioribus, cum homines in navigando per stellarum tantum observationes cursum "dirigebant, veteris sane continentis oras legere potuerunt, aut maria aliqua minora et mediterranea "trajicere; priusquam autem oceanus trajiceretur, et novi orbis regiones detegerentur, necesse "fuit, usum acus nauticæ, ut ducem viæ magis fidum et certum, innotuisse: simili prorsus ratione, "quæ hucusque in artibus et scientiis inventa sunt, ea hujusmodi sunt, ut usu, meditatione, obser- "vando, argumentando, reperiri potuerint; utpote quæ sensibus propriora sint et communibus "notionibus fere subjaceant: antequam vero ad remotiora et occultiora naturæ liceat appellere, "necessario requiritur, ut melior et perfectior mentis et intellectus humani usus et adoperatio "introducatur." Inst. Mag. Præf.

but, to avoid the errors of the Ancients, it should join the act of experimenting with the act of reasoning, in the collection of a fund of materials for the service of Philosophy. A History of Nature, collected with diligence, judgment, and fidelity, and digested and arranged into a lucid order, affording materials for a right method of experiments, is therefore the first office of Philosophy. From a number of experiments, accurately made with just distinctions and exclusions, Axioms would be formed which would produce effects, and would open the way to new Experiments, which would produce in the same way still higher Axioms, productive of still higher effects. These Axioms derived from sound Induction are not the vague notions of Aristotle, but the very *Powers* and *Laws* of Nature, by which things physically exist, are governed, and produce effects.

This Inductive Logic of the Novum Organum is planned with vast ability, prosecuted with great diligence and acumen, delivered with great perspicuity, and exemplified with much particularity of example and detail: and should be made a leading subject of Academical Education. It is the true doctrine of raising *Forms* or *Axioms* from particulars as they exist in Nature, by the first principles of knowledge, which Forms or Axioms constitute those secondary principles which are the great causes or criteria of truth in science. And, this is the proper business of philosophy, advancing by an ascending and descending scale—from Experiments up to Axioms, and from Axioms down to new Inventions.

Whatever Aristotle may have said in general of Εισαγωγη, in the twenty-third chapter of the second book of the Prior Analytics, or in the first chapter of the first book, and in the nineteenth chapter of the second book, of the Posterior; or, in the twelfth chapter of the first book of Topics; or, whatever general idea he may have given of it, either in the seventh chapter of the first book, or in the third chapter of the sixth book, of the Nicomachean Ethics: it was only a vague and superficial conception of the *Inductive Logic*, as instituted and established by the philosophy of Bacon. Though he analyzed *Syllogism* with vast labour ingenuity and particularity of discussion, he neglected *Induction* which is its only true and genuine foundation, contenting himself with little more than the mention of its name, and with a vague description of its use and office: and that he never descended to the philosophical analysis of it, as Bacon afterwards did, and as he had done of the Syllogism, is manifest from his own words in the twelfth chapter of the first book of Topics: " Of two kinds of Dialectic reasoning—one is In-

" duction, the other Syllogism. What Syllogism is, has been *before* explained," *viz.* in the Categories, Interpretation, and Analytics. " Induction is the progres- " sion from Singulars to Universals," where he only gives this vague account of it, accompanied with a trifling example, without saying or doing any thing more *afterwards* *. From the whole of his works, Analytical, Topical, Moral, and Physical, it is clear that he was very imperfectly acquainted with the true use or philosophy of the Inductive Organ. And from a remarkable passage in the fourth chapter of the first book of the Nicomachean Ethics, it is clear that he never put it in practice in the formation of his Axioms or Principles, which were gratuitously assumed without any accurate examination †.

If the writer of the Strictures above mentioned will read the *Instauratio Magna* with close attention, he will soon discover that the *Induction* of Bacon is a very different thing from the Εισαγωγη of Aristotle, and that the latter did not understand this justly " boasted science." He built the Syllogism upon Mathematical ground, with vast labour and expense of study, into the superstructure of a fruitless and unproductive Logic, before Induction, the necessary ground-work, had been found and firmly laid : and from this fundamental defect, many ages after supplied by Bacon, the Organon of Aristotle is a vast and splendid monument of folly, a *castle-in-the-air*, which may invest the Schoolmen, its proud and lofty inhabitants, with the vain show of learning without its use; of which I will leave them in the full and unenvied praise.

Had Aristotle lived *after* our illustrious countryman, he might have " abso- " lutely begun where Bacon left off;" he might have completed his Logic into a grand and useful system, and have made it the great instrument of universal science: for it would not have escaped his penetrating eye, as it has that of the purblind Schoolman, that, till the Principles and Axioms of Truth are formed by sound Induction, Syllogism can only be, as it has always proved, the instrument

* Χρη διελεσθαι ποσα των λογων ειδη των διαλεκτικων. Εςι δε το μεν, επαγωγη· το δε, συλλογισμος. Και συλλογισμος μεν τι εςιν, ειρηται προτερον. Επαγωγη δε ἡ απο των καθεκαςα επι τα καθολου εφοδος· οἱον, ει εςι κυβερνητης ὁ επιςαμενος, κρατιςος, και ἡνιοχος· και ὁλως εςιν ὁ επιςαμενος περι ἑκαςον, αριςος.

† Μη λανθανετω δ' ἡμας, ὁτι διαφερουσιν οἱ απο των αρχων λογοι, και οἱ επι τας αρχας. Ευ γαρ και Πλατων ηπορει τουτο και εζητει, ποτερον απο των αρχων, ἡ επι τας αρχας εςιν ἡ ὁδος. Ὡσπερ εν τῳ ςαδιῳ απο των αθλοθετων επι το περας, η αναπαλιν. Αρκτεον μεν γαρ ΑΠΟ ΤΩΝ ΓΝΩΡΙΜΩΝ. Ταυτα δε διττως. Τα μεν γαρ ἡμιν, τα δε ἁπλως. Ισως ουν ἡμιν γε αρκτεον ΑΠΟ ΤΩΝ ΗΜΙΝ ΓΝΩΡΙΜΩΝ.—αρχη γαρ το ὁτι· και ει τουτο φαινοιτο αρχουντως, ουδεν προσδεησει του διοτι. See Analyt. Post. lib. i. cap. 24.

of error. "Syllogismus ex propositionibus constat, propositiones ex verbis, ver-
" ba notionum tesseræ sunt. Itaque si notiones ipsæ (id quod basis rei est) con-
" fusæ sint et temere a rebus abstractæ; nihil in iis quæ superstruunter est fir-
" mitudinis. Itaque spes est una in Inductione." Nov. Org. lib. i. And, after this Induction has been soundly instituted, scientifically conducted, and successfully concluded, his philosophic mind would have soon discovered, that his Syllogism could be of little use in the investigation of truth, or in the advancement of learning; whatever use it might be of in the communication by discourse. This Lord Bacon fully saw, who has given us a just and summary account both of the Aristotelian Logic, and of his own. " In Logica vulgari opera
" fere universa circa Syllogismum consumitur. De inductione vero Dialec-
" tici vix serio cogitasse videntur, levi mentione eam transmittentes et ad dis-
" putandi formulas properantes. At nos demonstrationem per Syllogismum
" rejicimus, quod confusius agat et naturam emittat e manibus. Tametsi enim
" nemini dubium esse possit, quin quæ in medio termino conveniunt, ea inter
" se conveniant, (quod est mathematicæ cujusdam certitudinis:) nihilominus
" hoc subest fraudis, quod syllogismus ex propositionibus constet, proposi-
" tiones ex verbis, verba autem notionum tesseræ et signa sint. Itaque, si no-
" tiones ipsæ mentis male ac temere a rebus abstractæ et vagæ, nec satis definitæ
" et circumscriptæ, denique multis modis vitiosæ fuerint, omnia ruunt.—Induc-
" tionem censemus eam esse demonstrandi formam, quæ sensum tuetur, et natu-
" ram premit, et operibus imminet ac fere immiscetur. Itaque ordo quoque
" demonstrandi plane invertitur. Adhuc enim res ita geri consuevit; ut a sensu
" et particularibus primo loco ad maxime generalia advoletur, tanquam ad polos
" fixos, circa quos disputationes vertantur; ab illis cætera per media deriventur:
" via certe compendaria sed præcipiti, et ad naturam impervia; ad disputationes
" vero proclivi et accommodata. At secundum nos, axiomata continenter et
" gradatim excitantur, ut non nisi postremo loco ad generalissima veniatur: ea
" vero generalissima evadunt, non notionalia sed bene terminata; et talia quæ
" natura ut revera sibi notiora agnoscat, quæque rebus hæreant in medullis."
Inst. Mag.

The Induction of Aristotle, if Induction it can be called, was a vague and hasty thing, confined to the mere *enumeration* of a few particular instances, ill-chosen and ill-examined, without marking all the contradictory instances, when any one would vitiate the Axiom to be raised. It was nothing more than raising ge-

neral notions by imagination or conjecture, from which *mediums* were drawn by which syllogism displayed its fictitious arguments and long-winded disputations. How totally different from the experimental, the gradual, the operose, the guarded, Induction of the Novum Organum; accompanied with all the just purgations and preparations of the mind, and with all possible assistances of sense, memory, and reason, necessary for the accomplishment of so philosophical a process, as that of forming Axioms, and gradations of Axioms, which are the great arbitrors of all scientific Truth!

Thus the Aristotelian Logic, in the search of Truth and in the Interpretation of Nature, began at the wrong end, and pursued the wrong Method of Cultivation: in consequence of which Learning and Science were at a stand for many ages. The Schoolmen contented themselves with disputing about what was known, or rather about what was only supposed to be known, as they would do at this day, if one would let them; and entertained themselves in the indulgence of their false notions and vain imaginations, which pampered their ignorance and satisfied their indolence, instead of looking into Nature, and seeking after Truth.

The Schoolmen are certainly the most curious race upon the earth. One of the very best works of Aristotle is his *Natural History of Animals;* and, had he been now alive, he might have outdone himself by presenting the world with an accurate history of his own illegitimate child, that extraordinary animal the Schoolman, found existing at the commencement of the nineteenth century, in the most enlightened part of Europe. He might have taken the *Lion*, if a lion he should prove; and, in him, he might have delineated and portrayed the whole of this distinguished race: and such a work would have been his master-piece. The race is almost at an end: confined to a small but splendid spot, adorned with gorgeous palaces and solemn temples of vast magnificence. Like the lion in exteriors, the species has a grand and pompous appearance, but without his heart. Unlike him too, it disdains to dwell in dens and caves of the earth, and affects imaginary habitations in the air, from which it looks down with proud contempt upon all terrestrial men and things. Instead of groveling upon the ground, and searching after truth and knowledge by painful experiments and laborious investigations, it mounts, by an elastic spring, into the region of air-built mansions and baseless visions; from whence it pours out volumes of self-created notions and airy imaginations, about which it would wrangle and dispute for evermore. All patient and sober inquiry into nature and the causes of things it contemptuously disdains, and launches

at once into the highest universals, which terminate at once in abstract notions, which have no existence but in its own distempered brain. It has an invincible prejudice and partiality for the productions of antiquity, however obsolete or sophistical; and, instead of making its own notions square with the works of nature, it wrests the works of nature to make them square with its own notions. Things that are adapted to the use and accommodation of human life, are beneath its notice: and, instead of enriching society with new arts and useful inventions, it is employed in idolizing the works and names of some men, and in cramping and enslaving the minds of others. And, though the proudest of all others, on certain occasions, it can be the tamest animal in the world. Upon the whole, though it may affect the visage and exterior of the Lion, it is more like the race

Χηνων η γερανων η κυκνων δουλιχοδειρων

(the most pompous and sonorous line in Homer,) both in sound, and sense, and habitation.

But, to bring the question between the two Logics—that of the Old Organon, and that of the New Organum, to a full and final issue; let us view them in their operation and effects upon Learning and Science. They both profess to be *Instruments* to assist and direct the understanding in the search of Truth, and its communication: and the fairest judgment may be formed of the value of each by the success of each, which is the most infallible sign of their use and importance: "Inter signa nullum magis certum aut nobile est quam quod ex *fructibus*. Fructus enim et opera inventa, pro veritate philosophiarum velut sponsores et fidejussores sunt." Nov. Org. lib. i. Of the fruits and effects of the Organum of Bacon, through all the fields and provinces of Science, since the publication of that immortal work, proofs have arisen so illustrious and so abundant, in his own works, and in those of Newton, Boyle, Locke, and other philosophers of our own country, and in the works of the philosophers of other nations; that it is as useless, as it would be impracticable, to bring them forward. It will be sufficient to say, without the danger of being contradicted, that, from this monument of human genius, infinitely more improvements in Learning and discoveries in Science have been made in two hundred years, than were made from the Organon of Aristotle in two thousand.

As he could not make his Logic the servant of Philosophy, Aristotle made Philosophy the slave of his Logic, which, by that Logic, instead of promoting and enriching, he corrupted and abused. "Qui Philosophiam naturalem dialectica "sua corrupit; quum mundum ex categoriis effecerit; animæ humanæ, nobilissi- "mæ substantiæ, genus ex vocibus secundæ intentionis tribuerit; negotium den- "si et rari, per quod corpora subeunt majores et minores dimensiones sive spa- "tia, per frigidam distinctionem actus et potentiæ transegerit; motum singulis "corporibus unicum et proprium, et, si participent ex alio motu, id aliunde mo- "veri, asseruerit; et innumera alia, arbitrio suo, naturæ rerum imposuerit; ma- "gis ubique solicitus quomodo quis respondendo se explicet, et aliquid reddatur "in verbis positivum, quam de interna rerum veritate. Quod etiam optime se "ostendit in comparatione philosophiæ ejus ad alias philosophias, quæ apud "Græcos celebrantur. Habent enim homoiomera Anaxagoræ, atomi Leucippi "et Democriti, cœlum et terra Parmenidis, lis et amicitia Empedoclis, resolutio "corporum in adiaphoram naturam ignis, et replicatio eorundem ad densum He- "racliti, aliquid ex philosopho naturali; et rerum naturam et experientiam, et "corpora sapiunt: ubi Aristotelis physica, nihil aliud quam dialecticæ voces ple- "rumque sonet; quam etiam in metaphysicis sub solenniore nomine, et ut magis "scilicet realis, non nominalis, retractavit. Neque illud quenquam moveat, "quod in libris ejus de animalibus, et in problematibus, et in aliis suis tractatibus, "versatio frequens sit in experimentis. Ille enim prius decreverat; neque expe- "rientiam ad constituenda decreta et axiomata rite consuluit; sed postquam pro "arbitrio suo decrevisset, experientiam ad sua placita tortam circumducit, et cap- "tivam; ut hoc etiam nomine magis accusandus sit, quam sectatores ejus moderni "(scholasticorum philosophorum genus) qui experientiam omnino deseruerunt." Nov. Org. lib. i. The Natural Philosophy and Astronomy of the Peripatic, stand in his works at this day as shining monuments of the value of his Logic; which are not only curious but truly *comical*, when read at the present time, and compared with the modern improvements in these sciences. And, as the chief Framer of the Statute under consideration intends the young members of his College to be peripatetic philosophers as well as logicians: to relieve the heavy hours they are to waste in reading over again and again the seven books of the Organon, he should, indeed, indulge them, when he does not take them out a fox-hunting, with the reading of this part of his works; in order that the dulness of the former may find some relief in the ludicrous entertainment they cannot fail to meet with in the

atter. After reading all his sarcastic strictures, all his magisterial corrections, and all the barbed satire which he employs, in exposing the errors and absurdities of other philosophers, and in levelling their systems; in order, " postquam cæteras " philosophias, more Ottomannorum erga fratres suos, pugnacibus contentionibus " trucidasset," to erect his own upon their ruins: it is truly comical to read his now dark and dogmatical philosophy, comparing it as you go along with the enlightened Philosophy which sprung up from the Organum of Bacon. In this piece of comedy I have sometimes indulged myself; which is, indeed, the only use to which this part of his works, however magnified and extolled by the old Schoolmen, can be applied at the present day: and, if it can be turned to any use at all, I cannot see why our present Schoolmen should be ashamed of it; for I dare venture to pronounce it of as much value as the Organon itself.

Very different were the disposition and conduct of Bacon from those of Aristotle, and with a very different eye did he view the works of the sages of Antiquity. " Quod ad placita antiquorum philosophorum, qualia fuerunt Pytha- " goræ, Philolai, Xenophanis, Anaxagoræ, Parmenidis, Leucippi, Democriti, " aliorum; (quæ homines contemptim percurrere solent:) non abs re fuerit paulo " modestius in ea oculos conjicere. Etsi enim Aristoteles, more Ottomannorum, " regnare se haud tuto posse putaret, nisi fratres suos omnes contrucidasset; ta- " men iis, qui non regnum aut magisterium, sed veritatis inquisitionem atque " illustrationem sibi proponunt, non potest non videri res utilis, diversas diver- " sorum, circa rerum naturas, opiniones sub uno aspectu intueri. Neque tamen " subest spes quod veritas aliqua purior, ex illis aut similibus theoriis, speranda " ullo modo sit.—Interea juvabit philosophias discrepantes, veluti diversas na- " turæ glossas perlegere. Optarim igitur, ex vitis antiquorum philosophorum, " ex fasciculo Plutarchi de placitis eorum, ex citationibus Platonis, ex confuta- " tionibus Aristotelis, ex sparsa mentione quæ habetur in aliis libris, tam ec- " clesiasticis, quam ethnicis, (Lactantio, Philone, Philostrato, et reliquis,) opus " confici, tum diligentia et judicio, de antiquis philosophiis." De Aug. Sci. lib. iii. And, how different were the two philosophers in respect to the use and emolument of science! The one, by undervaluing and despising the works of other philosophers, and by making the Sciences slaves of his Logic, stopped the progress of Learning—The other, by striking out new ways of improving philosophy, opened the road to the advancement of Learning and extended the empire of man over the works of Nature.

To express the difference between the Old and the New Logic in a few words—Aristotle made all Philosophy subservient to his Logic—Bacon made his Logic subservient to all Philosophy. The Grecian sacrificed at once the *End* to what should only have been the *Means:* The Englishman adapted the *Means* to the slow but certain acquisition of the *End.*

Had, however, the analytical genius of the great Peripatetic philosopher applied the vast powers of his understanding to the strict, close, and laborious business of Induction, as those of Bacon were, and not wasted them upon Syllogism alone; instead of producing a phantastical and sophisticated Philosophy himself, after destroying that of others, and instead of shutting up the temple of Truth by his Logic for many ages *; he would have thrown it open, at an early period of the world, to the philosophical cultivation and improvement of all future times: and thus, he would have obtained a legitimate right, to be considered as the great Founder of Learning, though not its Finisher, by all the Universities of Europe; and he would have been justly hailed, by the passing generations, through all succeeding ages, as the universal benefactor of mankind.

But, *The Strictures of a Member of Convocation* have drawn me into a disquisition, which will sound, I doubt not, as rank jargon in the ears of the Framer or Framers of this Statute: this will, however, be only to pay them home in their own coin; for to me their Aristotelian Logic, and their Scholastic Disputations, have sounded as the rankest jargon for more than twenty years.

The present system of Examination is entirely against the *Examinee;* whereas it should be entirely in his favour. The line to be pursued should be clearly drawn; that young-men may distinctly know what they have to do. Even the Classic Authors should be fixed and ascertained: and every other part should be settled with the greatest accuracy and precision, and confined to what will be most useful and advantageous to the Examinee; who should be encouraged and led on by a generous spirit of Emulation, and not goaded on by the illiberal dread of being pluckt.

* "Ex philosophiis istis Græcorum et derivationibus earum per particulares scientias, jam per "tot annorum spatia, vix unum experimentum adduci potest, quod ad hominum statum levandum "et juvandum spectet, et philosophiæ speculationibus ac dogmatibus vere acceptum referri possit." Nov. Org. lib. i.

The present is a contest, in the commencement of the nineteenth century, between the *Schoolman* and the *Scholar;* to try and determine—Whether this famous University is to be thrown back into all the ignorance, sophistry, and dogmatism of the dark ages past: Or, to advance with the luminous discoveries and philosophical science of the advancing age, improving and to be improved—Whether Oxford is to figure, for the century to come, as an Old-woman neglected and despised by all the world, fruitless, barren, and unproductive; Or, as a Virgin in the bloom of beauty caressed by all the world, adorned with every elegance and accomplishment of the age in which she lives, prolific of every useful and ornamental production, that can endear domestic, accommodate social, and embellish civil, life; going on from improvement to improvement without restraint or limit; and possessed of renovating and perpetual youth.

And now, Ye Members of Convocation, men of erudition, genius, taste, and independence, ye cannot hesitate in your choice and determination. By your leave, therefore, and by your kind assistance, I will put a candle to this *Man of Straw;* and the blaze shall not be that of an *Ignis Fatuus*, but that of a more real and substantial flame, which will reduce it, as it deserves, to dust and ashes: in order to clear the ground for the erection of a new, useful, and substantial building.——But, there is a "Lion in the way." I feel myself, I confess, more of the sluggard than of the coward: a *Lion* is my crest; *Truth* is my motto; and my shield a *Cross;* and, in the cause of Truth, and of the Cross, though I stood alone, I could vanquish fifty of such lions: for it is not I that fight for the Cause, but the Cause that fights for me. "Magna est Veritas, et prævale-"bit." And now, that I have the happiness and satisfaction to feel myself supported by THE FREE AND INDEPENDENT MEMBERS OF CONVOCATION, men of Honour as well as Learning; in such a Cause, we shall go on conquering and to conquer, though there were five hundred in the way.

But a Clamour will be raised—I heed not Clamour—The voice of Truth will cry me up, though the voice of Men may cry me down.

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE,
May 24, 1807.

Printed by Nathaniel Bliss, Oxford.

A

FOURTH ADDRESS,

&c.

A

FOURTH ADDRESS

TO THE

MEMBERS OF CONVOCATION

RESPECTING THE NEW STATUTE

UPON PUBLIC EXAMINATION.

BY THE RECTOR OF LINCOLN COLLEGE.

THE SECOND EDITION.

OXFORD:

PRINTED BY N. BLISS, FOR R. BLISS.

1807.

TO THE

INDEPENDENT MEMBERS

OF

CONVOCATION.

PARTURIUNT MONTES!

AND what: After all the labour of the Mountains, is the Public Discipline of the University Reformed, to be reduced, in all the variety and extent of Learning over which it should preside, to *One Examination;* and that of *Half an Hour?* The Examinations, it seems, are to begin at ten o'clock, and six Candidates may be examined in a day: so that little more than that short and fleeting period can be allowed to each, if each is to have a fair and equal proportion of the time.

And now, as another proof, in addition to the many I have already given, of the weakness and futility of the projected Statute, let us see what itself injoins to be done in this critical half-hour. 1. The RUDIMENTS OF THE CHRISTIAN RELIGION are, in the first place, to be examined, and the Examiners satisfied, that they have been soundly inculcated, and that the foundations of Religion are firmly laid: for this part of the Examination is made, as to a certain extent it ought to be, a *sine-quâ-non.* In doing this, some portion of the *Gospels* are to be read and construed in their original *Greek*, and then *interpreted;* and the *questions* which may arise upon such interpretation are to be *discussed.* 2. *The Articles of the*

Church of England are next to be produced, and questions proposed upon the doctrines which they contain, which questions are to be solved by appeals to texts in Scripture. These Articles are thirty-nine in number, every one of which rests upon many different authorities of Holy-Writ. 3. The *Evidences of Religion Natural and Revealed* are then to be canvassed and discussed—a most extensive, various, and complicated part of learning—An examination fit for a Bishop; though the *Morality* of the Gospels be totally omitted! 4. Then come the LITERÆ HUMANIORES, consisting of the two learned languages the *Greek and Latin tongues*, in which the Candidate is to be well, and ought to be *grammatically*, examined: to which are added *Rhetoric* and *Moral Philosophy*, to be learned from Ancient Authors in one or both of these dead languages; and also the *Dialectica* of Aristotle contained in the seven books of his acroamatic Organon. 5. Six volumes are next to be produced, *three of Greek* and *three of Latin Authors*, and these of the higher order, for this must surely be the meaning of the words "tres ad minimum Scriptores Græci *et* Romani melioris ævi et no-"tæ:" each of which authors the Candidate is to read and construe, and to answer all critical and historical questions; out of which number the Organon of Aristotle is specially excepted, because in that great and difficult work the Candidate is to be diligently examined in the preceding article. 6. He is next to prove himself to be a ready master of the Latin Tongue by *reading an English Author* extempore *into Latin*, or by *translating* it with his pen. 7. Then come the MATHEMATICS, a Science of vast importance, variety, and extent; but without any rules, restrictions, or directions relating to it. 8. And, lastly, the ELEMENTS OF NATURAL PHILOSOPHY, which must certainly mean the *Principia of Newton*, unless they mean the *Elements of Aristotle*, contained in his eight books Naturalis Auscultationis, sive De Principiis Naturalibus.

If the Framers of this Statute, after all the alterations, corrections, and amendments it has undergone, really and sincerely intend what it literally professes, they have found full employment, in the depth and variety of their learning, for this critical half-hour, which must certainly be the most luminous period of time since light was created or time existed; otherwise it could not discuss such a variety and extent of learned subjects, so as to enable the four Examiners to form an accurate, satisfactory, and decisive judgment of the merits and proficiency of a Candidate in all these eight departments of learning. And

the Examiners must be as luminous as the period itself, to see in so short a time not only the *full* knowledge of each Candidate in all these departments, but also to distinguish with accuracy and precision the *comparative* knowledge of a great number. According to my conception, the thing is not only impracticable, but totally *impossible:* and the Examiners must be *bold* as well as luminous to cope with a thing so impossible to be done.

And thus, in addition to the gross absurdities, to the glaring inconsistencies, and to the strange omissions, of this projected Statute, after all the changes it has experienced, I now beg leave to call your serious attention to this *seed of destruction* inherent in itself, as to a full and final proof, How unequal its Framers are to the arduous task they have undertaken.

But, though such an Examination can be no fair criterion of a young-man's abilities or proficiency in learning; however contemptible in itself, it may be mischievously decisive of his present reputation and future fortune. Impressed with this awful consideration, no young-man of generous disposition, sanguine hope, and sensible heart can appear before his judges, when he knows that his fate is to be decided in half an hour in which he cannot have time or opportunity to display himself, without an agitation of spirits and perturbation of mind, which cannot be allayed in half an hour. Let him come ever so well prepared or duly qualified, he cannot shew what he is; for he will not be himself: and, if the College Tutors attend the Examinations, they will soon unanimously declare this to be the case. The Examiners will be still more perplexed and distressed, though in a different way: for, however keen-sighted they may be, they will find it totally impossible to form, from the Examination of half an hour, any adequate judgment of the qualifications of a Candidate, if he were ever so collected, though that judgment was to be single, and without a reference to any other. How then will they be puzzled and embarrassed in forming judgments in so short a time, which are to be exactly and accurately compared in a number of particulars, in order that the Candidates may be classed with justice and precision according to their respective merits? I have said it is *impossible.*

But, is the authority of all the Doctors, and of both the Proctors, and of all the Masters to be delegated to *Four* in this momentous concern, without a check or control upon them? If this is to be the case, where will be the

use of your *Public Professors*, of your *Fellows of Colleges*, and of your *Regent Masters*, whose more particular duty it is to superintend and to manage the Public Discipline of the University, when *four* men are to dispatch the whole business in *half an hour?* This will be a most indolent and inglorious surrender.

These four Examiners, vested with all power, should be possessed of all the *justice* and *impartiality* of Minos, Rhadamanthus, and Æacus; otherwise they may dispose of the Academical honours, if honours they should be, notwithstanding their oath, just as favour or affection may prevail: for there is a clause in the Statute provided exactly for the purpose. "Cæterum quod ad LITERAS "HUMANIORES et MATHEMATICARUM SCIENTIARUM et PHYSICES ELEMEN-"TA attinet, Examinatoribus liberum esto quemlibet Candidatum in hisce uni-"versis, vel in aliqua parte horum (prout ipsis satius visum fuerit) examinare." Under the shelter of this accommodating clause, these four Examiners may practice with each other whatever collusion, and play among the Candidates whatever tricks, they please: and, had they not been prohibited by a clause lately introduced, which must meet with the approbation of every impartial mind, from examining Candidates of their own Colleges, who might perhaps be their own Pupils, it is easy to foresee with what names the First Class would be chiefly filled. Still, notwithstanding the introduction of this other clause, a wide door is left open for trick and collusion. By this accommodating clause, an Examiner may shew off a Candidate to whom he is partial to the greatest advantage, by selecting those studies in which he is prepared as the subject of his Examination, and by omitting others of which he may be ignorant: and he may as easily suppress the merits of another Candidate by an opposite conduct. Beside all this trick and collusion in respect to the Candidate, this clause leaves the Examiners at full liberty to deal with the Arts and Sciences just as they will, to select, neglect, or to omit what they please: and the direct intention of it seems to be, that *Mathematics* and particularly *Natural Philosophy*, which the Framers of the Statute were compelled with difficulty and reluctance to admit at all, and which after admitting they have degraded and dishonoured, may be either neglected or omitted by the Examiners. But it is manifest, that this half-hour Examination is only intended to shew off the superficial learning of the members of some particular Colleges, in order to gain a vain applause, and to maintain a fashionable

estimation. Will such an Examination be worthy of the University of Oxford? Will the honours resulting from such an Examination be deserving of acceptance? and, Will being pluckt by such an Examination be a real disgrace? I pronounce, that it will be productive neither of *real honour* nor of *merited disgrace:* and, therefore, should the projected Statute pass into a law, I will absolve the members of my own College both from the one and from the other.

And here, the danger and the folly of putting all the authority of the Members of Convocation into the hands of *Four*, without control, will, I hope, sufficiently appear. To the Public Examiners, therefore, the Public Professors should be added and required to examine, particularly in their own departments; for this is all they have to do to earn their stipends: and, when they consider the duties of their original institution, they will surely think this both an easy and a proper part of their public duty. And one out of every College should be appointed, both to see justice done to its members, and to examine those to whom they are opposed in the race for honour.

The form of Examination according to the projected Statute is not only vague and evasive, but *arbitrary* too; and leaves too much in the discretion of the Examiners. It is in all respects against the Examinee, and puts all in the power of the Examiner: whereas it should be as much as possible *in favour of the Examinee,* and as much as possible *out of the power of the Examiner.* For this purpose the line of Examination should be clearly drawn; that the Candidates may know what they have to do, and how they are to come prepared; and that the Examiners may be confined to the line so exactly prescribed. And this will both facilitate their labour, and enable them with more ease to form an accurate and impartial judgment of the comparative merit of the Candidates: for how will it be possible to form such a judgment from a vague and desultory Examination, in which one Candidate is examined in one way, and another in another? Might it not be proper to arrange all the subjects of Examination into a certain number of Heads, and to divide each Head into a certain number of Points; and then, to take a certain number of Candidates in two of these Heads in one day, and to mark how many Points each Candidate had gained; and so on till the whole is gone regularly through: when the Proctors by numbering the Points could class them all with great accuracy and impartiality? Or: different Examiners might take different Heads of Examination, and a different class

of Candidates; and pursue the same form in different Schools, on the same day.

Without *sufficient time* in the first place, and without *some such arrangement* in the second, it will, I conceive, be impossible, for the ablest and most impartial Examiners to form a fair estimate of the comparative merits of the Candidates, in such a various and extensive field of Examination; so as to be able to arrange them into Classes according to their real desert; and particularly to place the names of the First Class not alphabetically, but according to merit, which should most certainly be done; at the same time that the Third Class should be totally abandoned.

It is not merely to the Public Examinations, which should be *more* than *one*, but to every other part of the Public Discipline, that Reform should be extended: and, instead of hastily enacting this projected Statute, which is only *partial* as well as imperfect, into a Law, by which the Public Discipline of the University may be governed for ages, I beg leave humbly to submit it to the candid and impartial judgment of the Members of Convocation, Whether it would not be much better to suspend the matter till the next Term; and, in the mean time, to invite learned men, members of the whole Body Corporate, to give the important subject their serious consideration, and to digest new plans of a Public Academical Discipline, to be sent to the Public Registrar, that they may be submitted to a Delegacy of the Body Corporate; out of which a Form may be digested and composed worthy of the First University in Europe, and of the age in which we live.

One of our worthy Members in Parliament, who was an able and eminent Tutor in the University, could lend us great assistance towards such a Public Reform; and our High Steward, as well as our other Member in Parliament, from their great legal knowledge and professional practice, could contribute essentially to its perfection. Upon these great men the University has a claim, to which they would all, I have no doubt, as far as the duties of their high stations would permit them, be willingly responsive: and surely the University can never put in that claim upon a better or more important occasion. And there are many other learned men of the Body Corporate, not resident in Oxford, who would be as willing, as they are able, to afford us their assistance: and, on so great an occasion, in a multitude of counsellors of enlarged understandings and ingenuous minds, there may be both safety and success.

Since the publication of the first edition of this *Fourth Address* on the sixth instant, the projected Statute has failed a second time in Convocation: and should it, by some means or other, pass into a law to govern the Discipline of the University, without great and essential changes, I shall feel it incumbent upon me to make whatever comment upon it before the Public I may think will serve the interests of Truth, and tend to promote the Advancement of Science and sound Learning.

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE,
June 9, 1807.

Printed by Nathaniel Bliss, Oxford.

A

FIFTH ADDRESS

TO

FREE AND INDEPENDENT MEMBERS OF CONVOCATION,

ON THE

NEW STATUTE

RESPECTING

PUBLIC EXAMINATION;

AND THE

ALTERATIONS TO BE PROPOSED IN CONVOCATION.

BY

THE RECTOR OF LINCOLN COLLEGE.

OXFORD,

PRINTED BY N. BLISS, FOR M. BLISS.

1808.

TO THE

FREE AND INDEPENDENT MEMBERS OF CONVOCATION.

MAGNA EST VERITAS, ET PRÆVALEBIT.

IN addressing You once more upon the old subject of PUBLIC EXAMINATION, and the Discipline of the University of which we are Brother-Members, I must beg leave to impress your minds fully and forcibly with one observation, for the justness of which I will pledge my reputation as a scholar and philosopher; *viz.* "That what is radically and fundamentally wrong in the pursuit of "Knowledge, or in the road to Truth, can never be put right by partial amend-"ments and alterations." Till radical and fundamental errors are thoroughly corrected, the University may go on, as it has been doing for the two years past, altering and amending from year to year, without establishing a Public Discipline sound in its principles, and useful in its practice; till at length we shall have to lament over empty Colleges: for the good-sense of parents, guardians, and friends, will not suffer their monies to be thrown away, nor the still more precious years of their sons, of their wards, and protegees, to be wasted in idleness or uncertain pursuits, or in the study of what will be mainly useless.

The Statute respecting Public Examination, which, after having twice failed in full Convocation, was, some way or other, made to pass at last, I again pronounce, as I have done before, to be *radically* and *fundamentally* bad; because the Discipline and Studies which it enjoins are not adapted to the Advancement of sound and useful Science in the present age, nor to be pursued in the right and successful Method, which the different parts of Learning themselves pre-

scribe; and I further pronounce that the alterations, now proposed and offered for your sanction, cannot cure it.

Knowing as I did the disposition of its Framers and Supporters with their jealousies and fears about their Dear Dialectica, I expressed a fear in my Second Address, p. 8. that it would be carried into an Act at some time or other in a *smuggling* way; and this suspicion was realized in the event: for, after the Public Commemoration was over the last year, when most of the Academical business was at an end, and most of the Masters, except those who were purposely detained, were gone for the long Vacation, I was alarmed by a fresh notice from the Vice-Chancellor of a Meeting of the Heads of Houses on particular business, which I soon understood to be the revival of the Statute which had been twice rejected. The Masters being mostly gone, and I myself being under the indispensable necessity of going that day, I sent a note to the Vice-Chancellor, by the hands of the Subrector of my College, expressing my surprise at the proceeding, saying that, as the Commemoration was past and the business of Colleges over, most of the Members of Convocation were gone away, and that I myself was obliged to go that very day on account of business in Parliament, and requesting that no further proceedings might take place till the following term.

My business in Parliament was important as well as urgent. It was to assert the rights of the Inferior and Officiating Clergy, that most useful body of men, who are the support and stay of the Church, as the Church is the support and stay of the present Government. My Cause was honoured by the personal attendance of an Archbishop and all the Bishops in or about London: and though my personal interest in it was not more than five pounds a year, I contended for the interests of the Church, which I will always strenuously maintain; though I possess none of her Preferments, nor ever may.

Thus I did not fly voluntarily from my duty, nor like a coward, desert that post which I had intended to maintain, and which to the end I will maintain though I stand alone; for it is not only the post of Learning, but of Honour too. In my absence, however, this miserable Statute, the child of Ignorance and Prejudice, was made a law to govern the future Discipline of this once Famous University! And this was done by its Framers in the very *nick* of time, (for, however I may despise their Logic, I admire their Art,) *viz.* in the short but critical interval after the Commemoration, when most of the old Masters were gone

away, and before the Act when the new Masters become qualified to vote in Convocation.—But in less than an Academical year we are again presented with two and thirty pages of *Alterations*, after all the patchings and changes and amendments the thing had undergone before it was thus erected into a Statute!! And if double the number of pages were capable of affording any effectual cure, I would not mind the number: but the creature is so infirm in its constitution and so weak and crazy through its whole frame, that it is incapable of all cure, and will stand in need of these props and plaisters from year to year.

That the Satute-book, from the change that has gradually taken place in times and things, and from the Scholastic Exercises and attendances upon the Lectures of the several Professors having long been in disuse, is become a heap of useless jargon I do not regret. I only regret, that it has not undergone from period to period a regular castigation and reform, according to the Improvement of Learning and the necessary changes consequent thereupon. That all logical Disputations, which form the whole or the chief of the old Academical Exercises, of which the Statute-book is full, and which had no other effect, than a vast loss and waste of time, should be changed for something else cannot fail of my hearty approbation. But as to the *Responsiones in Parviso* proposed by these Alterations to be substituted in their room, I know not what to say, because I know not what they will turn out to be. I should call them *A First Examination*, and as such, if that Examination be made a good one, with proper encouragement to stimulate some without goading others; this would meet my approbation so far as it goes.

But, as to the *Lectiones Quadragessimales*, or *Versus Latini*, which are proposed in the place of the Disputations of determining Bachelors in Lent, they will soon become like Canterbury-tales perpetually told, and like old songs repeatedly sung to the naked walls.

In the room of the Disputations which consumed much useful time, and required a long and tedious attendance in the Schools, I am an advocate for *Examinations*—*strict* and *close* and *accurate* Examinations; not such vague and hasty and desultory Examinations as have taken place under the existing Statute, which have turned out in all respects what I foretold they would become in my fourth and last Address; for, indeed, from the imperfection of the Statute they could not be otherwise; but Examinations in which great pains and industry, a considerable length of time, and many able Examiners are to be employed. For what

do we live here? and for what purposes are we maintained by the munificence of our Founders and Benefactors?—Not to waste our time in idleness; but to consult the interest and promotion of sound and useful learning. And if this is to be done by Examinations; we need not grudge them half the time and attendance which were formerly wasted in Disputations.

I shall not now descend to any particular comment upon these thirty-two pages of Alterations, as I have in my former Addresses shewn at large the great defects of the Statute to which they relate, and as in the present I have declared it to be radically and incurably bad.

Upon one point, however, I will beg your permission to remark, which I do with great diffidence and deference to your judgment and opinion.

In the twenty-third page of these Alterations I see that a *Dispensation* is proposed "Pro absentia Terminorum duorum, si Gradum Baccalaurii in arti-"bus ambiat quis; *trium*, si Gradum Magistralem." It is upon the word *trium* that I beg leave to remark: for by this it seems, that from his Determination, a Bachelor of Arts will be *obliged* to reside in this or some other University *two years*. To this I confess I feel strong objections. His Exercises and Examinations will all be over; and he will remain at his own disposal to be active or idle according to his choice and inclination. If he should be disposed to be idle, he is much better away: and if he be disposed to be studious, let him stay at his own option, if he find the University to be the place in which he can pursue his studies to the best advantage, and to the most beneficial end. And, if he can find any other place better adapted to his views and studies, thither let him go, returning to his University, after the statutable time for his Master's Degree, with a proper Testimonium of his conduct in his hand.

Five years, with all the facilities of learning which this age affords, I should deem to be fully sufficient for all the literary purposes of an Academical Education, which should not, however, commence till the mind is become strong and vigorous, and furnished with a common store of useful knowledge, and particularly till it be well-grounded in the rudiments of classical learning at a good Grammar-School, together with a general acquaintance with the Grecian and Roman Histories as well as with that of our own country, and also with the practical use of Common Arithmetic. These Academical years would accordingly commence about the age of seventeen, and end about that of twenty-two, comprising a period of life the best adapted for all the purposes of learning, when Reason

becomes vigorous and strong, Invention fertile, Imagination vivid, and Memory retentive. This period of study and education, well and usefully improved, would introduce the accomplished student with advantage into the period of action and profession, to the benefit of himself and to the advantage of his country: and, what is of no small importance, no time for Idleness, the school of evil, would intervene. At the time of their Admission the Governors and Tutors of Colleges should take special care that they come so qualified and prepared from Grammar-Schools. This is a most material point; and I have often wished that some able scholar would undertake the useful and patriotic office of visiting all the Schools throughout the kingdom, as Howard did the Jails.

To lay out these Academical years to the best advantage, it may be right to divide them into two portions, and to institute *Two Public Examinations* justly appropriated to each. One subject of this *First Examination* should be the *Grammar* of the Greek and Latin Tongues, particularly the latter: and the second subject should be *Two* at the least of the easier and more common *Authors* in each language, to be fixed and publicly known, and not left to the choice either of the Examiners or Students, such as Xenophon and Plato, the easier works of Cicero, Homer, Virgil, and Horace, which should not be merely construed in the slovenly superficial way they are usually done, but so that the Students should be closely tried and critically examined; proving and exemplifying, as they go along, their grammatical knowledge of these two ancient tongues. The present mode of construing from translations by the help of memory is a vague and idle practice. Thirdly, *Rhetoric* and the elements of *Criticism* would be a proper subject of this first Examination; upon which the Students may read Aristotle's Rhetoric and Poetics, the flower of all his works,

Nocturna versate manu, versate diurna,

and then bid farewell to Aristotle: for, according to the state and improvement of learning in the present age, all the other works of the Peripatetic, and his Organon among the rest, might be committed to oblivion or the flames as books of Academical cultivation, if it would not break the Schoolmen's hearts. Another thing might be a written Exercise, and that the *Translation* of some select sentences of Addison into pure and congenial Latin, and also of some sentences of Cicero into Greek, which would form an important part of this first Examination: for this would prove their knowledge both of the grammar and idiom of these two im-

portant languages. And another part of this examination might be The *Elements of Euclid, Vulgar and Decimal Fractions*. The last thing should be the *Gospels* literally and grammatically construed both into Latin and English: and in these, which, with the other Scriptures, are the only true school of Morality existing in the world, the Student may give proof of his moral education, and also of his knowledge of the principles of that Religion which forms the crown and consummation of God's moral government upon earth. And, without depressing the spirits of any, but encouraging all, this Examination should be stimulated and enlivened by the gift of a few elegant silver medals to the foremost in the race.

Thus the First Examination might become an useful prelude preparatory to the Second, which, very different from the vague superficial and desultory one of our present half-hour examination, should be strict and close in every point, and extended to more days than one, and before more examiners than a single set: for, without such a full and accurate examination, how can classes be justly and distinctly formed in the first place? and how, above all, can honours and distinctions be fairly and impartially bestowed? And, if the University of Oxford ever intend to be proud of her Discipline, she must resolve not to be sparing of her patience or her pains.

The first subject of this Second Examination should be *Three Books* of the higher Classics in each language, such as are best calculated to extend the knowledge of the student in ancient history, to form his taste of ancient poetry, and to improve his critical taste and rhetorical judgment: such as Herodotus and Thucidides, Sophocles and Euripides, Demosthenes and Tully's Orations, Aristotle's Poetics, Longinus, Quintilian and others, well-chosen and publicly known. This part of the examination should not be loose and superficial, but close, grammatical, and critical. Then might follow the highest departments of *Mathematics*, Algebra, Fluctions, Conic Sections, and others necessary to the successful study of Philosophy. And if, instead of the Logic of Aristotle, which has reigned in a cloud of darkness over the Schools for many ages, the *Novum Organum* of Bacon properly edited and adapted to the study of young-men, with the *Principia of Newton* and other modern *Philosophy* which have sprung from it could be introduced, I should live in the sanguine hope of seeing that darkness expelled, and that splendour enlightening the interior, which has so much distinguished the exterior, of Oxford. From Natural Philosophy we ascend in the due order of

things to Moral, which can only be learnt from the Holy Scriptures; for, since they were published to the world, all other Moral Philosophy is vain and useless. The *Epistles of the Apostles*, as a part of these Scriptures, and the *Hebrew Tongue*, in which another part was written, may therefore form the last part of this second examination, accompanied with an inquiry into the *Doctrines* of Religion, the *Articles* of our Church, and the appropriate *Evidences* of Faith in general. I say *in general:* for the particular knowledge of these subjects must be left to the future studies of those who make Divinity their profession, as must likewise be the case in Law and Physic.

This Second Examination should not only be distinguished by *Classes* in general, but by a particular and personal distinction of the *First Class*, which should be made to consist of one Fourth of the whole number; and a certain number of these should be distinguished by golden medals numerically stampt. Thus a little money would be made to produce much learning; and thus, in electing to Fellowships, Colleges could have an opportunity of doing themselves honour by conferring its due reward upon literary merit.

To execute this great Academical purpose with good effect, After the classes have been formed in the two terminal examinations in the year, I should propose, that, instead of the Bachelors Determinations, the first classes should be put together and referred to a Special Examination in Lent, which all the other Bachelors should attend. This would be of more use and advantage than Disputations, or Readings, or Copies of Verses; and this would keep alive the University Discipline from year to year, and from age to age, by keeping alive that generous emulation among young-men, which is the soul of discipline.

By these Examinations, both terminal and annual, being strict and close, but liberal withal, with proper checks and friendly challenges upon them, the comparative merit of each candidate will be clearly and impartially ascertained, to the credit and advantage of many, and to the satisfaction of all: and this will make the University of Oxford a place of business more than of expense.

Idleness is not only the most dangerous and expensive, but the most tiresome and fatiguing companion of life; and the habit of it in young-men should of all evils be the first to be avoided. With such a rational plan of Discipline leading them on, by encouragements to stimulate and no difficulties to dishearten, from one elegant and useful study to another, where increasing light and information accompany them all the way, and where they see the end to which they lead, young-men will rea-

dily and insensibly overcome the habit of idleness; which on the contrary will be sure to overcome them, when they find the road over which they are reluctantly driven rugged and unpleasant and unaccompanied with honour, and particularly, when they see that it leads to no useful end. If admitted when duly qualified and at a proper age, they will go on, by kind assistance and proper encouragement, with the utmost ease and satisfaction; and will feel themselves the happiest and most comfortable when engaged in luminous study and profitable employment: and, after passing through the several stages of their academical education with credit and without disgrace, they will find themselves qualified and prepared to enter upon their future destinations in society with advantage to themselves, with satisfaction to their friends, and with benefit to their country.

As to the two and thirty pages of alterations that lie before me, after all the mending and altering it has undergone, the whole fabric of the New Examination is rotten in its foundation and infirm in all its parts. They may plaister up its cracks and chasms, as they have been daubing up those in the spire of St. Mary's which one winter's frost will shiver into dust, in the hope that the antiquated mansion, in which they delight to dwell, may last their lives. Pull it down to the ground and erect a building of new construction, fit to entertain Science in all her branches improving and to be improved. Let it not be thought, that, as we have begun, we must now of necessity go on, otherwise University-business must be at a stand: nor let it be thought, that, as they have got us up to the neck in the mire, we *must* go through. Let us have the magnanimity to overcome these difficulties in doing the best service we can perform to the cause of learning, and in discharging the duty which we owe to the University and the Nation.

But there is an obstacle which they may trust we can never overcome. I mean the thirteenth Title of the Statute-book De Hebdomadale Conventu. This Statute was given by King Charles with a good intention: not to govern and control the will of Convocation, but save it time and trouble. The best things are, however, capable of the most abuse. Where there is power a juncto of men will get and keep it by management in their hands; and I have often observed that the weakest are always the fondest of this power. The Statute directs the Weekly Meeting to be every Monday at one o'clock in the afternoon, hora prima pomeridiana, for the dispatch of all *ordinary* business; but, as urgent business of an *extraordinary* nature may sometimes happen before the return of the Weekly Meeting, it has

given the Vice-Chancellor a discretionary power in a parenthesis to call a meeting at other times for this urgent business (et etiam alias, quandocunque Vice-Cancellario, *urgente aliqua occasione*, convocare videbitur). By an abuse of this parenthesis the Weekly Meetings, which are expressly fixed, are seldom held; but all the ordinary business is done in these *occasional* meetings called by the Vice-Chancellor. By this expedient a few can manage the business of the University as they please. When a favourite point is to be carried, one of these meetings can be called, which they attend; and, if it happen that others should come whom they do not like, no harm is done, other trifling business can be brought forward to save appearances and the meeting dissolved, and another called, which may be crowned with the desired success. These manœuvres have been practised, by which the good intention of the Statute has been defeated. I do, therefore, thus publicly protest before You and the University at large against all ordinary, not urgent, business transacted at this Meeting, unless it be properly Hebdomadal, holden on the day and at the hour expressly fixed by the Statute: and I request that the Members of Convocation will be jealous and circumspect before they sanction such business by their votes.

What then is to be done, in the present imperfect state of the Statute respecting Public Examination, if the Hebdomadal Meeting will not frame such a one as is worthy of the University, and as the Convocation in its wisdom can approve?—Send us back again and again till we are weary with the walk, rather than disgrace yourselves by a Public Discipline so useless and imperfect.

Few are the hours since my return from the discharge of a painful duty; and these few hours I willingly devote to my University, whose stately palaces I should be sorry to see become empty buildings. Though I am aware of the accumulated force, and of the weight of authority that lie against me, I address You with great affection and regard, and without fear: for, whatever may be the event, in the present state of things, my motto, in the end, will bear me out.

Magna est Veritas, et prevalebit.

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE,
June 21, 1808.

Printed by Nathaniel Bliss, Oxford.

A

NEW ADDRESS

TO THE

FREE AND INDEPENDENT MEMBERS

OF

CONVOCATION.

BY

THE RECTOR OF LINCOLN COLLEGE.

OXFORD:

PRINTED AND PUBLISHED BY NATHANIEL BLISS;

AND SOLD BY ALL THE BOOKSELLERS.

1810.

TO THE

FREE AND INDEPENDENT MEMBERS

OF

CONVOCATION.

THE condition of all sublunary things, whether small or great, individual or collective, makes them liable to change: which change may be for the better or for the worse.

I congratulate you upon the changes that have taken place in the University of Oxford in the year 1809, in the flattering persuasion, that they will be productive of some good. I congratulate you upon a dawn of hope rising upon our literary horizon in consequence of these changes; in the indulgence of which hope I see a ray of light beaming upon our darkened hemisphere, in the enjoyment of which I shall rejoice to see you become still more Free and Independent. I congratulate you, in a word, upon the approach of a New Epoch, in the full assurance which I feel, as I have always felt, That, however obstructed for a time by ignorance and the blind instruments of error, true and useful Learning will flourish and prevail at last in this University, if the few who are her friends do not desert her cause.

Magna est Veritas, et prævalebit.

After wasting a period of time equal to that of the siege of Troy, in forming modelling and adjusting a grand machine of discipline to regulate and direct the studies of this ancient University through all future times, with the help of coadjutors specially and personally chosen for his purpose; after labouring

with abundant travail to bring forth the fruit of their joint studies and exertions in the shape of a New Statute of Public Examination, as a model of perfection, and as a paragon of everlasting beauty; and, after finding all these labours, notwithstanding all corrections and amendments made, prove abortive more than once: as the highest reach of his ingenuity the Statute was brought at last into existence in a smuggling way——when, Behold! the great Choriphæus is fled from the field of action, and has left his clumsy production to the support of the dull impliments by the help of which he had it framed, with a few sugar-plumbs, which he would not take himself, in the mouths of his foremen, as an ample reward for their humble devotion. He is gone, it seems, to enjoy the evening of life in retirement and repose; from which the world is to expect some wonderful production of ingenuity or learning; for, wonderful will it be, if he should produce any thing either of learning or ingenuity.

Another change which hath taken place might, indeed, have been the just occasion of regret, had not the subject of it put a public affront upon the University, which had chosen him to the highest station of honour it can bestow, in the commencement of his academical reign; which affront it had not then the public spirit to resent, which was an early omen of the servility of that reign *: and, if he had not compromised the dignity and discipline of his University in a great degree, by reposing the high authority which he possessed in the hands of him who has so lately fled. In consequence of this misplaced authority, the regimen of the University has become totally unlike what a man, who considers its constitution and reads its statutes, would expect to find it, for the greatest part of the last twenty years. More Ottomannorum, as Bacon some where observes of Aristotle, it has become somewhat like the goverment of the great Monarch of the East, administered by a Bassa with the help of Sanzacks of his own choice and promotion, in the most arbitrary way.

The University, by its Constitution, is a Corporation, vested with certain powers, endowed with special privileges, and possessed of a code of laws to direct these powers and to maintain these privileges. The Convocation is

* At the Public Installation, in the character and capacity of his Chaplain, appeared a [illegible] Irishman, educated at none of our three Protestant Universities, but born a Papist in Ireland, and educated a Papist in France, upon whom the University, taken by "a strong delusion that they believed a lye," conferred a degree: and who was afterwards erected into a Protestant Bishop. Proh Tempora! Proh Mores! Proh Ecclesia Dei!

the great body or convention, in which the corporate members duly assembled enjoy the exercise of these privileges and powers, and possess a right to change some of its laws or statutes, and to enact some others. But, before any matter, great or small, can be brought before the Corporate Body in Convocation so highly vested and endowed, another Assembly is provided by the Constitution of the University, as a high and standing Committee, through which every thing must necessarily pass, before it can be statutably brought before Convocation. This assembly is by the Statutes denominated "The Hebdomadal Meeting," which is possessed of great and exclusive powers: for no matter whatever can be made the subject of deliberation in Convocation to be confirmed or rejected by the vote of the Corporate Body, till it have previously found not only its origin, but also its specific and unalterable shape, in the Hebdomadal Meeting. "Si quando ex usu Academiæ futurum videbitur, aliquid de novo statuere vel decernere; vel, si quando circa Decreta et Statuta jam condita, vel in posterum condenda, dubitatio aliqua emergat, unde ulterior eorundem explanatio requiratur (modo ne, sub explanandi obtentu, sensus Statuto cuivis affigatur, omnem ipsius vim eludens aut enervans; neve hæc explanandi potestas ad Statuta Regia Auctoritate sancita vel confirmata extendatur, sine speciali ipsius Regis licentia) Statutum est, quod priusquam Lex roganda, vel Statutum explanandum, suffragiis Magistrorum Regentium et non Regentium permittatur, primo ad hebdomadalem consessum Præfectorum Collegiorum et Aularum per Vice-Cancellarium referatur negotium. Atque ubi, re mature perpensa, inter eos convenerit de verbis conceptis, sub quibus Lex sciscenda, aut Statutum explanandum, illis videbitur, sub iisdem terminis res ad Magistros Regentes in Domo Congregationis per Procuratores referetur, triduo ante Convocationem habendam."

It hence appears, that the Hebdomadal Meeting is constituted by the Statutes the first and indispensable hinge upon which the whole Regimen of the University necessarily hangs, and upon which the exercise of all its functions must necessarily turn. It is made the first, though not the main, spring of the whole academical machine. The Statute by which this extraordinary Meeting is constituted, its authority vested, and its form enacted, is, accordingly, the first in importance, though not in order, in the whole book.

TITULUS XIII.

De Hebdomadali et Ordinario Conventu Præfectorum Collegiorum et Aularum.

"Quo melius ea, quæ ad regimen et tranquillitatem Universitatis pertinent, expediantur et procurentur; secundum Ordinationem * Serenissimi Regis CAROLI ejus nominis Primi, gratiose nuper ad Universitatem super ea re transmissam, sancitum est, quod *die Lunæ cujuslibet septimanæ* per totum Annum, tam in Vacatione quam Terminorum temporibus, (præterquam in principalibus et solennibus Festis, aut ubi Vice-Cancellario videbitur, ex publica aliqua occasione, hujusmodi Congressum intermittere) *hora prima pomeridiana* (et *etiam alias* quandocunque Vice-Cancellario, ex urgente aliqua occasione, convocare videbitur) Dominus Vice-Cancellarius ejusve Deputatus, una cum Procuratoribus et singulis Collegiorum et Aularum Præfectis, tum in Universitate præsentibus, *in loco certo et stato* conveniant, ibique de Privilegiis et Libertatibus Universitatis (prout occasio emerserit) tuendis deliberent; et de Statutis et Consuetudinibus Universitatis observandis inter se tractent, inquirant, et consilium ineant. Et, si quid super bono regimine, profectu scholastico, honestate, vel utilitate communi, et ex usu Academiæ, ipsi, vel major pars eorum, deliberato opus esse duxerint, de eodem deliberandi potestatem habeant; quo melius et consultius, post hujusmodi ipsorum deliberationem, in V. Domo Congregationis proponatur; et deinde, maturo cum consilio, in V. Domo Convocationis de eodem statuatur, et decernatur. Si quis vero Præfectorum prædictorum in Universitate præsentium (cessante impedimento legitimo per Vice-Cancellarium approbando) ab hujusmodi Congressibus frequenter se absentaverit, nomen ejus, tanquam Personæ, bono Universitatis regimini minus faventis, ad Cancellarium per Vice-Cancellarium deferatur."

This, observe in the first place, is a *Royal Statute*, which by Tit. x. sect. 2. and 5. is made *inviolable*, either by change of substance or by gloss of interpretation; and that not only by the Meeting itself, but by the whole power of Convocation. In the next place, observe, That it is strictly confined to a *certain day in every week*, "die Lunæ," whence it is expressly and significantly denominated *Hebdomadal*, and extended to *every week in the year*, "cujuslibet sep-

* R. 38.

timanæ per totum annum," except on solemn feasts and public occasions, upon which the Vice-Chancellor has the power to intermit this Hebdomadal Meeting. And, in the third place observe, That it is not only restricted to the day of the week, but to a *certain hour* of that day, " prima hora pomeridiana." Thus both the Day of the week and the Hour of that day being by Statute so precisely fixed, they become as essential to the validity of the Hebdomadal Meeting as the Statute itself.

Beside this Meeting so restricted to Day and Hour, a power is given to the Vice-Chancellor, in a parenthesis, to call other Meetings upon *urgent* occasions only, at *other times*, " et *etiam alias* quandocunque Vice-Cancellario, ex *urgente aliqua* occasione, convocare videbitur." This is a special, not a general power; a power not extending to the Ordinary Hebdomadal Meetings, the day and hour of which are unchangeably fixed, barring feasts and public occasions, but to add to these Ordinary Meetings *others Extraordinary* upon urgent occasions at any other time, which from their urgency cannot wait until the Weekly Meeting comes round.

But, in the fourth place observe, That all these Meetings, whether properly Hebdomadal and Ordinary which are fixed in point of time, and those Extraordinary Meetings called by the Vice-Chancellor upon urgent occasions at other times, must be holden also in that *one place* publickly and certainly known, in which the Meetings have been accustomed to be holden: for in no other place can it be understood to be " in certo et stato loco." So that, although by the words of this parenthesis the Vice-Chancellor has a power over the *Time* upon occasions that are really urgent, he has none over the *Place* upon any occasion.

To constitute these Meetings, the presence of the Vice-Chancellor, or his Deputy, is made essential. " Vice-Cancellarius ejusve Deputatus;" and that of the Proctors, or their deputies, has been generally thought so: but, as to the other members, it is clear from the following words of the Statute that their presence is not so essential, however necessary. And that, not only his attendance at these Meetings, but also his particular superintendance to see that this important Statute should be punctually observed, is expected, is plain, both from the personal authority given him in two parentheses, and from the duties of his office as the First and Executive Magistrate of the University.

Thus the words respecting Time and Place, upon which I have briefly commented, as they form an integral part of the Statute, the observance of them is as necessary to constitute a statutable Meeting, as the presence of the Vice-Chan-

cellor, or his Deputy, or as the Statute itself which is the very foundation of this Hebdomadal Meeting, without whose action the whole Body Corporate would stand still, and without whose regular action it cannot regularly go on: and the meaning of them is as clear as a Mathematical Demonstration, as it only relates to *Number*—the *Time* being *One* fixed day of seven in the week, and the hour *One o'clock* in the afternoon of that day—and the Place being only *One* certain and stated *Place*. But, if the meaning were ever so blind or equivocal, it is out of the power, as I observed before, either of the Vice-Chancellor, or of the Meeting itself, or even of the House of Convocation, the Statute being Royal, to interpret or explain it.

That this fundamental and important Statute, so clear and unequivocal, should be so managed as to be converted into the means of a grand collusion, is one proof among others in history, that some men, feeling themselves unequal to the task they have undertaken to perform, and greedy withal of power, will overstep all bounds of law, however plain and strong those bounds may be, to carry into effect their darling projects. This Statute particularly provides and expressly injoins, That whatever relates to the Good Regimen and *Scholastic Proficiency* in Learning, "super bono regimine et profectu Scholastico," of the University, shall be made the subject of deliberation and consultation in the Hebdomadal Meeting, and by it considered and prepared, in order to be proposed to Convocation. Was this Statute regularly inforced and duly observed in the formation of the *New Statute*, which embraces not only the Public Examinations in the Schools, but all the other Scholastic Proficiency? No such thing. During the whole period of the framing of that Statute, few, very few indeed, of the Hebdomadal Meetings, so regularly and indispensably injoined, were ever holden. For, as it was intended from the first by its sagacious framers, that the whole business should be managed by a juncto of themselves, with their Coriphæus at its head, (who had the Vice-Chancellor in his appointment, and held him in command by keeping a sugar-plumb in his eye,) it was so managed, that the statutable Hebdomadal Meetings should be omitted, and that the Vice-Chancellor should call Meetings of his own upon the authority of the parenthesis, "et etiam alias &c." as might best accord with the views and manœuvres of the special juncto: and, at some of these Extra-meetings, called for the purpose and purposely attended by themselves, they erected their juncto into a *standing Committee* to consider of the substance, and to prepare the whole form, of the New

Statute. And in these Vice-Chancellor's Meetings, and in this Juncto-Committee the Statute had its origin and formation, and not in the Hebdomadal Meeting.

By this collusive manœuvre the obvious meaning of the statute De Hebdomadale Conventu was evaded, and its manifest intention totally defeated: for, of such Meetings, as those called by the Vice-Chancellor in the place of the Ordinary Hebdomadal Meetings, by which these last are superseded, the Statute says nothing. It virtually, indeed, prohibits the existence of such an anomaly, by positively requiring that the Ordinary Meetings shall be Hebdomadally kept in time and place. And, in regard to this Juncto-Committee erected by these By-Meetings of the Vice-Chancellor, as numbers of the Hebdomadal members were excluded from their deliberations, the validity of whatever was done in such Committee was thereby destroyed. So that, this famous New Statute, which after two or three abortive labours was at last brought into existence by a coup-de-main, I pronounce to be illegitimate in its origin, and unstatutable in its formation.

During the progress of this New Statute through its several stages, as a member of the Hebdomadal Meeting I attended when in Oxford at the statutable time and place: but I generally found the door shut against me, and that no such Meeting was holden then and there. Scarcely had I the fortune to be present at these Meetings, through the whole course of the long and tedious business, more than once or twice: and then I was viewed by the eyes of the juncto as if I had been a basilisk.

Upon this Meeting possessed of so much power, which ought to be strictly and statutably Hebdomadal, it behoves the Members of Convocation, who are the Corporate Body, to look at all times with a watchful and jealous eye. The Proctors, indeed, who are members of it, should take this special care and jealousy upon themselves, which seems to be a principal cause of their being constituted members: but the Proctors, being younger men, have too generally been influenced by the Vice-Chancellor or the Heads of their own Houses, and were easily and insensibly drawn into the vortex of the collusion, by being made inefficient Members of the Committee.

Against the arts and abuses of this Meeting I have exclaimed on all occasions. Of these arts and abuses, with some of their consequences, I strongly warned you in the 10th and 11th pages of my Fifth Address: and I am now compelled once more to take up my pen to warn you against them with the

greater earnestness: as I too clearly foresee, that they are not only intended to be practised for the time to come, as they have perniciously been for some time past; but also, to be erected into a regular and standing system in open contempt of a Royal Statute: and this as a noxious blight will wither at once all the fair hopes of our new and commencing epoch.

Although the Hebdomadal Meetings, as I have already remarked in my observations upon the Statute, are directed to be holden at *one certain time* from week to week, and also in *one certain place*; these Meetings having, as I have also remarked, been generally *omitted* for a considerable period of time past, particularly whilst the New Statute was upon the anvil, and others substituted in their place: the Vice-Chancellor, erecting himself into a Lawgiver upon the "et etiam alias" of the parenthesis, calls Meetings of his own upon all academical business at no fixt or certain time, but as may best suit with his own convenience or particular views. These new and capricious Meetings are thus set up in the place of the old Hebdomadal Meetings, which, in the abundance of their liberty, they hold in contempt as slaves chained down to time and place. Thus, in the teeth of a Royal Statute, he supersedes the Hebdomadal Meetings, by erecting other Meetings in their stead, which deserve no other than that of his own name. To give these *Vice-Chancellor's Meetings* a sort of formality and system, this leveller and builder of the law has invented, in his wonderful ingenuity, a set of *Printed Billet-deaux*, which are sent round to the members of the real Hebdomadal Meeting at whatever time or times he may please, in the plenitude of his power, to call them out. Of these printed notices there is not a word in the Statute De Hebdomadali Conventu. Both the *time* and *place* it has peremptorily fixt, and has itself publickly declared, so that it wanted no such notices. They are an invention which are to do honour to the ingenuity of modern times; but, however ingenious they may be, as I see not a word about them in the Statute, he may as well send the Jackdaws from the steeple of St. Mary's as these Billet-deaux from Balliol College. For, What right, I seriously and pointedly ask, has the Vice-Chancellor, in the act of disobeying the Statute, to put the *time* of all the members of the Meeting upon all occasions in his own command? He is but one, and they are many: and it is the most convenient for all, as it is undoubtedly the most expedient for the good of the University, that both the time and place of Meeting should be regularly fixed and publickly known. Let him return to his duty, and obey the Statute by holding the Hebdomadal Meetings at their stated time and place; and

in them let all *business* both *general* and *particular*, except on urgent occasions, be fairly proposed and regularly dispatched: and whenever *such urgent occasions*, as are intended by the Statute in the parenthesis, may happen, I will, for one, cheerfully obey his summons, and most willingly attend his call.

To these abuses of this fundamental and Royal Statute I have attributed the present existence of the deplorable Statute respecting Public Examination: and it is easy to see, with very little penetration, how many other abuses and ill consequences may spring out of them; how factions may be formed, partial interests promoted, private views accomplished; in a word, how the honour and advantage of the University may be injuriously compromised in various ways.

The chief motive of the present Address sprung from an apprehension, that these abuses, which had been practised before the changes upon which I have congratulated you took place, are not only intended to be erected into a system in order to be continued for the time to come, but also to be *extended* and enlarged, threatening still more effectually to blast the hopes I entertain from a new and better epoch. In this apprehension I was not deceived: for, after the election of the New Chancellor, a Meeting of the Heads of Houses and Proctors was called by the Vice-Chancellor to be holden *in his own Lodgings*. Understanding, however, that the business of this novel and extraordinary kind of Meeting was, To propose the speedy Installation of the Chancellor, in order to vest him in his high authority, I did attend; not, indeed, to oppose, but on the contrary to promote, so necessary a measure in a statutable way. This was exactly one of those *urgent occasions* which fully authorised the Vice-Chancellor in exercising the power given him by the "etiam alias" of the parenthesis, to call a special and extraordinary Meeting; because the pressure of the occasion would not allow that the important business should be procrastinated until the ordinary Hebdomadal time arrived: particularly as the following Monday was a holyday. With the *Time*, therefore, I willingly acknowledge, that such a Meeting had no concern; but I went purposely to remonstrate against its being holden in that *unstatutable Place*, grieved as I was that the abuse which has been practised heretofore in regard to *Time* which I so much lament, should be *thus* extended and enlarged in regard to *Place* for the time to come, which I so much dread: for, this extension of the abuse would have been made by the first act that was done since the election of the new Chancellor, and that in respect to his own person. By this unstatutable act, his high authority would have been rendered unstatutable as

springing from an unstatutable origin: And, had the extended abuse been sanctioned upon such an occasion, it would have been found extremely difficult, if not impossible, to apply any future remedy; so that the whole extended system of abuse must have been of necessity confirmed.

The plea made by the Vice-Chancellor for such a novel proceeding was, That he then laboured under the gout, and could not get abroad; which plea, I must observe, set at nought all the use and authority of the Pro-Vice-Chancellors, sworn Officers of the University as well as himself. But, whether, upon a view of all the circumstances, at a time that some of the Pro-Vice-Chancellors were present, who could have brought forward the important business in the statutable Place, the gout was the true plea for such extraordinary conduct: or, whether the measure was adopted, in that critical instance, with a view of *extending* the abuse to the *Place*, as had before been done to the *Time* of Meeting; and so to make the first act done under the New Chancellor, and that affecting his person and authority, an insurmountable sanction of the whole extended abuse, I do not venture to decide. Most certain it is, That, upon my remonstrance, the Vice-Chancellor was uncommonly enraged. I did not laugh, and I am sure I could not cry, but came away with much complacency: for it was a Golgotha indeed.

In consequence, however, of this remonstrance, by the more discreet and judicious conduct of one of the Pro-Vice-Chancellors, the important business was regularly brought forward, duly proposed, and unanimously passed the following morning in the *statutable Place*, and afterwards sanctioned and confirmed by Convocation. And here I must again insist that the *Place* is not in the Vice-Chancellor's disposal, though the *Time* of Meeting may sometimes be: for the words "etiam alias &c." of the parenthesis do not apply to the Place *under any circumstances whatever*, as it does to the Time upon *urgent occasions*.

I must now crave your further patience and attention, while I take a summary view of some of the consequences which would or might attend the extended abuse of this fundamental Statute in respect of *Place*, had it not been thus opportunely checked before it received the sanction of so dangerous a precedent. In the first place, the Installation of your Chancellor, by which all his official authority is vested, would, as I have said, have been *unstatutable;* and of course the first acting power of the University would have been a dead letter: upon the consequence of which I need not comment. And, with this single observation I might close the view. I must, however, remark that, had this extension of abuse been thus sanctioned and

afterwards put in practice, the Vice-Chancellor, whenever he happened to be affected with the gout in his foot or a phantom in his head, having wrung out of the Statute both Time and Place which are its very vitals, in travelling all round the University in the hope of recovery, might call his Meetings upon every occasion either at Ifley, or Cowley, or Headington, or Marston, or Botley, or Hinksey, or any where else within the precincts of the University-Jurisdiction as well as in his own house; whither the Heads of Houses and the Proctors or their Deputies must budge and trudge after him, (for of his Pro-Vice-Chancellors it seems he makes no account,) otherwise the business of the University would be at a stand. These observations are, I hope, sufficient to shew the full propriety, and indeed the absolute necessity, of the words "in stato et certo loco;" which words, while I live, shall neither be sacrificed by the Vice-Chancellor, nor disguised by the sagacious glosses of his adherents.

The manifest object of those who undertake to manage the University has been, and continues still to be, To mask the free and salutary power, and to cripple the regular and useful exertions, of the Hebdomadal Body at large, by glossing and garbling the Statute; in order to draw the whole authority of this high Assembly into the narrow focus of a contracted juncto: the consequences of which have been, and will ever be, highly injurious and dishonourable to the University at large.

Having stated and commented upon the words of this Royal Statute, which, I again contend, is one of the first and most important in the book, and one which should be inviolably observed—a Statute with which the Vice-Chancellor is most immediately and personally concerned—a Statute which looks up to him as its special guardian, and the person appointed to fulfil and to see it fulfilled: it is with solemn awe that, reflecting on what has passed, I now turn to his oath of office, insomuch that whilst I write the pen trembles in my hand. 1. "Tu dabis fidem ad observandum Statuta, Privilegia, Libertates, et Consuetudines istius Universitatis. 2. Item tu dabis fidem, quod ea omnia fideliter exequeris quæ ad Officium Vice-Cancellarii spectant. Sicut Deus te adjuvet."

Should any one, in vindication of what has been done, have the hardihood to contend, that it amounts only to an *evasive explanation* of the Statute, I refer him to Tit. x. §. 2. of the Statute Book, by which he will find that such an explanation it is out of the power even of Convocation itself in its legislative capacity

to make. "Modo ne, sub explanandi obtentu, sensus Statuto cuivis affigatur, omnem ipsius vim eludens aut enervans." P. 119.

As a place of Public Education the University is fortified by Statutes to govern the conduct of every description of its members, and possessed of a Court of Jurisdiction for the due enforcement of these Statutes, and for the punishment of offences. Of this Court the Vice-Chancellor is the constituted Judge, and it is called by his name; and, as the Executive Magistrate, he holds the rod of punishment in his hand: but, after having himself infringed the most important Statute in the book which relates to himself, and continuing in the weekly violation of it, how can he expect that the junior members of the University, consisting of generous youths full of high blood and spirits, will strictly obey the Statutes which relate to them? Or, with what countenance can he, by himself or his Assessor, sit in judgment upon them? And, above all, with what conscience can he proceed to punish them? In every point of view, as the Chief Magistrate of the University he has put himself into an aukward predicament.

But this aukward predicament, however difficult and distressing it may be, is little to be lamented, when compared with the great and extensive evil brought upon the University at large by his misconduct: for I must and do contend, That all the business of the University general and particular (except only such urgent occasions as the Chancellor's late Installation) must find its statutable origin in the Ordinary Hebdomadal Meeting statutably holden both in point of Time and Place: and, accordingly, I must and do contend, that every Act that has been done, and every Degree that has been conferred, without having such a statutable origin, is unstatutable, null and void: otherwise, the Royal Statute itself, and the Hebdomadal Meeting founded upon it, must be null and void. This is a thing so clear as to be incapable of explanation.

Against the practice of the Vice-Chancellor in regard to the Hebdomadal Meeting, which has brought so great and extensive an evil over the University, I have frequently remonstrated, and have also publickly protested in my last Address, p. 11.: but during the government of the Academical Bassa who has lately fled, that protest and remonstance had no effect. And as a duty incumbent upon the situation I am placed in, from which I will never shrink, I now enter a new protest against a practice which is pregnant with so much evil, for the time to come. As to the mischief that has been already done by the

violation of this Statute, which is, I fear, extensive, it is highly expedient that some remedy should be applied. But where is that remedy to be found? Not in Convocation I clearly apprehend, for it is a *Royal Statute*, which by Tit. x. §. 5. and Tit. x. §. 2. is put out of the reach of Convocation: and, if so, the remedy can only be found in a *Royal Pardon* and *Dispensation.*

In regard to the New Statute which has been the subject of my former Addresses, in the course of the fabrication of which this Royal Statute hath been so uniformly and grossly violated, and in regard to the Examinations resulting from it, I have observed nothing from the practice and experience that have been made, which enables me to change or retract my former estimation, either of the one or of the other. The Examination, as it affects to go over a vast and various field of learning in a very narrow and contracted space of time; one of the two following consequences must of necessity result.—If all the candidates are to be examined in every part of the entensive field, the questions must of course be *very general*, and the same general questions repeated to every one: so that, out of this round of the same questions a *beaten Scheme* will shortly spring similar to those of the Old Examination.—Or if, to avoid this inevitable consequence, the Examiners exercise the option of taking the Candidates severally into particular parts of the general field, and try them there by deeper and more accurate examination; by putting one Examinee upon ground which he has cultivated well, and another upon that which he hath scarce cultivated at all, *the worse scholar*, either by design or accident, may *bear away the honour*, and *the better may be disgraced.* This is one evil, among others, which I attribute to the defect of the Statute, and not to the Examiners acting under it: for the Examiners are placed in a very delicate and difficult situation.

But the best and safest judgment that can be formed of the value and utility of this boasted Statute, will be founded upon its general operation and effect, in encouraging, aiding, and promoting, the study and cultivation of all the elegant and useful parts of learning among the younger students of the University. And how far it thus encourages and promotes this study and cultivation among this description of students, and what effect it has upon their minds in animating their exertions, in invigorating their endeavours, and in encouraging their generous labours in the pursuit and acquisition of solid

learning, will best be known by the *Attendance* of Undergraduates upon the Public Professors and Readers of the University in all their different departments, since the operation of the New Statute, and the Examinations founded upon it: for, if their emulation be properly fired, if their exertions be duly excited, and if a real thirst of knowledge be created in them by this New Examination, and, if they think its objects and honours things of real and intrinsic worth; they will eagerly fly to avail themselves of every advantage and assistance which the University holds out to them by its Public Readers and Professors, in order to qualify themselves the better to undergo such an useful and honourable Examination, and to reap its laurels. If, on the other hand, The Examination do not possess these valuable qualities: if it be not calculated for the purposes of encouraging the study and promoting the cultivation of the various departments of elegant and useful learning, the Arts and Sciences, throughout the junior part of the University, by rousing their exertions, and stimulating their endeavours after them, and by fostering in their breats a generous emulation and thirst for general and useful knowledge, and, if they do not think its objects and honours things of real and substantial worth; young men will become negligent of availing themselves of the assistance and advantages which the University affords to them from the Lectures of its Public Readers and Professors in their several departments, and will not attend them. For though they may deem the objects and the honours of the Examination of little worth; yet, as it is made the indispensable passport to a Degree, the general end for which they come to Oxford, they will content themselves with the sole pursuit of that round of study which is adapted to qualify them for the Examination in order to that end. The University will be to them as though it were no University at all. Instead of throwing a vast and general diffusion of knowledge over the minds of the youth of every succeeding age, the Education of Oxford will shrink into a contracted system of cramming and partial teaching, in order to obtain the object of a Degree; and the student will go out into the world with a narrow mind and a dark understanding, and with the few things which he has learnt of little use.

To bring the important question to this decisive test of Fact—the *Attendance* given by the younger students in the University to the Lectures of the several Public Readers and Professors since the enactment of the New Statute, if enactment it can be called, and under the Present Examinations;

I will begin with the *Public Lectures in Natural and Experimental Philosophy*, because this is a science of the first magnitude, and of the highest importance in civil, social, merchantile, agricultural, and also in contemplative, life. Of late years this extensive science has made larger progress in improvement, and remains still more capable of advancement by new acquisitions and inventions, than all the other Cyclopædia of Learning. It should, therefore, be one of the first objects of Academical Education. This Lecture possesses the advantage of being provided with a better and more entensive Apparatus for Experiments than is to be found in any other University in Europe. The person who has filled the chair for more than thirty years, whose loss every friend of philosophy must regret, and whose memory every philosopher who heard him read will think upon with gratitude, was the eye of Oxford: for you might pass through the Schools, and see men with learned faces standing in their rostrums, and disputing in all the subtleties and chicanery of Logic, as blind in regard to the subjects of Learning which they affected to discuss, as the oak upon which they stood, where all was darkness, into the under-room of the Museum, with the Professor in his chair, his book in his hand, and his experiments before him, where all was light. By such a Professor were these Lectures read so long as his sight enabled him to perform the duties of his useful and important charge, enriched with improvements from year to year, as the science in its various branches made progress and advancement throughout the whole circle of the most enlightened parts of Christendom. And since the defect of his sight, the same Lectures, with the help of the same Apparatus, have been read by a man of high character and known ability, well-qualified as a philosopher for the task he undertook. Now the effects of the operation of the New Statute, if Statute it can be called, and of the Examination founded upon it, upon the minds and studies of the young-men of the University, and upon their exertions in the pursuit of useful knowledge, will be clearly and unequivocally shewn by a comparative view of their attendance to this incomparable Lecture at a former period under the old and obsolete regimen of Scholastic Discipline, compared with the attendance given to it in the course of the last year, when the New Statute was in force, and the New Examination in full practice.

Of this Lecture there are three Courses in the year: one in Lent term; another in Easter and Act term; and the third in Michaelmas term: and the

number of the attendants in the classes of each Course from the year 1773 to the year 1777 inclusive, is this :

1773	Lent Term	56
	Easter and Act terms . .	57
	Michaelmas term . . .	44
1774	Lent term	63
	Easter and Act terms . .	57
	Michaelmas term, Account lost.	
1775	Lent term	41
	Easter and Act terms . .	41
	Michaelmas term . . .	22
1176	Lent term	82
	Easter and Act terms . .	46
	Michaelmas term . . .	38
1777	Lent term	57
	Easter and Act terms .	53
	Michaelmas term . . .	23

In 1809 the Number of Attendants was in

Lent term 14
Easter term, no Class : five only having offered to attend.
Michaelmas term, no Class : six only having offered to attend.

The *Public Lecture in Mathematics* has, I understand, shared a similar fortune. The Professor is a man well qualified in his department, and indefatigable in the pains he is willing to take with all who are willing to attend ; and has used of late uncommon and laudable exertions to procure attendance. Notwithstanding all these pains and exertions, of the three Courses of Mathematical Lectures which he purposed to read in the Terms of the last year 1809, he could only procure classes for two of them ; in which he had the condescension and the mortification to read to seven of eight persons. I could not procure the state of attendance in former years ; but I understand that it was double or treble.

The *Botanical Lecture*, which possesses every advantage that very munificent benefactions can bestow, I have known attended some years ago, before this chilling Statute nipt all the shoots and blossoms of good learning, by a most respect-

able class of more than sixty persons. It has, however, so much dwindled and declined, that some years the Professor has not of late been able to muster a class at all; and when he has been so fortunate, that class has not amounted to a third of that number: although he is able and diligent, and has made a most liberal sacrifice of the lucrative profession of a Physician to this Academical Office of Professor of Botany; after the example of his very learned and public-spirited predecessor, who was so devoted to that useful and delightful branch of learning, that he increased the stipend by a liberal benefaction.

But, what is the use of Public Institutions and Public Benefactions for the promotion of Science in this University, under the cramping influence of the present Statute?

The *Public Lecture in Chemestry* was attended some years ago by large and most respectable classes, which, notwithstanding the great expenses attendant upon it, as well as the great labour required in preparation, has, of late years, dwindled away in its attendance almost to nothing, in comparison to what that attendance was some years ago: and the same remark may be extended to the *Anatomical* Lectures; though the Professors of them both are men of known abilities in their separate departments.

And as to the *Clinical Lectures in Medicine*, liberally endowed by a late Chancellor of the University, though the Reader is a Physician of the first practice in Oxford, and of undoubted skill, he has not been able to raise a single class for the last two or three years; though that class should only consist of the number 6.

But, whilst this New Discipline holds all Physical and Mathematical Learning in a contemptuous estimation, and whilst it spurns the use of these Public Lectures, it affects to make the Old Logick and Classical Learning its highest boast, the objects of its studies, and the subjects of its fancied honours. All this must certainly be in compliment to the Regius Professor of Greek, because he has lain completely dormant for more than twenty years. How are the Poetics, the Rhetoric, the Politics, and the Orgonon of Aristotle to be read and understood; how are Homer and Hesiod and Pindar; how are Sophocles, Euripides, and Aristophanes; how are Xenophon, Plato, and Thucydides; how are Demosthenes and Æschylus and Longinus to be read and understood, without a rudimental and particular knowledge of that various and extensive language? Many of these Authors sunt mihi in deliciis, and are the proper subjects indeed of Academical education: but how, under the dormancy of

the Professor, are the young students of the University to obtain such a grammatical and critical knowledge of the Greek Tongue, as to be able to read and understand these classical and delightful authors? As to College Tutors, a most useful and valuable class of men, to be thought of with much gratitude, and to be spoken of with high respect, the task, I know from experience, whatever may be otherwise pretended, is too great and heavy for them, with all the particular attentions they have to pay to individuals of different qualifications, to sustain alone. Great might be the use of this Public Professor, as was seen and intended in the act of the royal institution, were he master of the language he professes, and would do his public duty. From this and other defaults, the Greek tongue, as I have had occasion to remark before, is imperfectly read, and ill understood, in the University of Oxford. The authors are read by the help of translations; and construed only by the help of memory alone. And this is the Classical Learning which forms a considerable part of the boast of our New Examinations. Convinced as I fully am of the high importance of classical studies to an Academical Education; and persuaded, as I must be, that the best of all classical knowledge cannot be attained without an accurate and critical, not a superficial, knowledge of Greek; however the New Examination may put itself above all Public Lectures, or rather, perhaps, however it may sink below them, in order that its Examinees may be made up in some private and paltry way, according to the contracted model conceived by of the framers of the New Statute; in the teeth of this New Examination, and in the face of its framers and abettors, I call out this dormant Professor to discharge his public duty, or to resign.

And, now that I touch upon classic ground, it is impossible that the *Poetry*, which is its brightest ornament, which glances through all its avenues, and illumines the scenes both of Grecian and Roman Antiquity, should not arrest my particular attention. Poetry is the child of Imagination, one of the richest and sublimest faculties of the human mind, to be cultivated and improved in that stage of life when it is plastic and capable of impression. Classical Poetry is, therefore, one of the first and fittest objects of Academical Education, by which the Imagination of the student may be richly furnished with models of the best taste, and instructed by these models to "raise the genius, and to mend the heart." There is no department in the whole circle of literature, in which genuine taste is more indulged, in which solid judgment has a finer exercise, and in which true genius more usefully delights. "Quoniam veterum Poëtarum lectio non tantum

ad acuenda et expolienda juvenum ingenia, verum etiam ad severioris literaturæ tam saeræ quam humanæ incrementum conducit," was the judicious motive which induced a generous Founder to give the University a Professor or Public Reader in this elegant and extensive Art. A lecturer in this department, possessed of poetic genius, may display himself to the admiration and advantage of his hearers. He may range with delight through the rich and various field of Imagination, directing his pupils to every delicious and fragrant flower, and shewing them how to make the best and most judicious choice. And by able and well-timed comments upon the Poets of Antiquity, if possessed himself of the genuine fire, he may send round the vivida vis of the poetic spark, like that of electricity, through the imaginations of his youthful auditors. Some of the predecessors of our present Professor have, indeed, done themselves the highest honour, and conferred upon the University the highest benefit, in the discharge of the duties of this elegant office: but what has he done, or what is he doing, in this rich and fertile field? He seems to content himself with reading the ordinary term-lectures, which few think it worth their while to hear, and with singing, in sombre style, in his alternate course in the Theatre, the dying song of the old Scholastic Logic!

The conduct of our Public Orator is of a different cast. Himself a poet and friend of the Muses, a man of genius and general taste, he has voluntarily come forward with an ingenious Public Lecture upon Architecture, which, philosophically considered, is one of the poetic Arts.

As to the Lectures read by the Public Professors of Law, Divinity, and History, for the present, I say nothing. I have said enough, I hope, to exemplify the operation and effect of the New Statute and its Examinations upon the studies and pursuits of the younger students of this University.

The new system of Discipline founded upon this Statute, which thus discards the use of all Public Lectures, however it may gratify the indolence of some of the University professors, is quite Unacademical. What, I ask, is to become of the University under such a system? Where will soon be the use of its Public Professorships and Institutions, amply founded and liberally endowed? Is the University of Oxford, the largest as well as one of the most ancient in Europe, and the most splendid in the world, to continue an University, the seat and patroness of Universal Learning?—Or, is it to dwindle into a collection of private schools? And, is it to be at last the sad fate of Oxford, that the richer she grows in wealth the poorer she is to become in learning? Its framers

and abetters may smooth with fine-words, and flowing sentences, the deformities of this discipline; and endeavour by the pollish of their art to plaister up its blemishes for a time, and to turn them into beauties: but it is full of wounds and putrifying sores, not to be healed by a mere plaister of pitch though spread upon morocco; but to be probed to the quick, cleansed to the bottom, and radically healed.

It is in all respects, I say, totally Unacademical, taken out of the high-road of learning, and out of the public-eye of science into by-lanes and dark-corners; in which the candidates for degrees are to be partially fed, and those who are destined for its honours, are to be specially crammed for Examination like turkies for the market. So far from giving a spring to exertion, a stimulous to industry, and a fire to emulation, it has in all respects the opposite tendency; for, instead of adding life and vigour to exertion, industry, and emulation, they become all blunted and paralized by the mean and abject view of merely passing the half-hour Examination in order to a Degree; as appears too manifest from the facts which I have stated respecting the attendance upon the Public Lectures. And thus, according to the true spirit of this system, men of all ages are admitted into the Halls, and into many of the Colleges, without any examination, totally unqualified to enter upon a course of studies, and a system of education properly Academical; but who depend entirely upon the cramming system, to enable them to pass the Examination, and obtain a degree.

To carry on this cramming business, and at the same time to furnish a machinery to shew off the Examinations to advantage, the Undergraduates are all obliged to attend them, in order that they may know whether they are themselves well and rightly crammed: for they have there nothing else to learn. But, if instead of this compulsory attendance at the examinations, they were induced by them to attend the Public Lectures of the University Professors, after being assisted and prepared by their College Tutors; they would be learning something, and be making proficiency in the different departments of science according to their several capacities. And this is the only plan which is truly Academical; without the execution of which University Education will always be lame and defective. Let the Public Professors, then, come forth and magnanimously assert their chairs, or else resign them: and let the College Tutors strictly and diligently attend the progress of their pupils in their studies in the true Academical way, aiding, directing, trying, explaining, illustrating, as-

sisting, and encouraging, them to the utmost of their power. And this would be truly Academical.

Under the command of this New Public Discipline, that of many Private Colleges has declined from what it was, and has accommodated itself to the genius of the General under which it is obliged to serve. College Lectures and College Exercises begin now to be swallowed up in a new-fangled invention called *Collections*, admirably adapted for the ease and indolence of the College Tutors. At the beginning of a term the tutor calls his pupil to him, puts a book into his hands which he is to read in the course of the term; and, at the end of it, to present a sort of abridgment of what he has read, or is supposed to have read. These abridgments, such as they are, soon pass from hand to hand, and will soon, I fear, find their way from College to College, and soon become as useless and contemptible as the old Examination-Schemes, as they well deserve to be. So that, under the present system, all the private discipline of Colleges will soon sink into the mummery of Collections; excepting the business of cramming preparatory to Public Examination.

Thus I contend again and again, That the present form of Public Discipline is more defective, and more injurious in its operation and effect to the diffusion of Learning in general, than the old one which it has superseded, however defective that might be: for that, being considered as *obsolete*, had lost its operation upon the Private Discipline of Colleges, which was left to the discretion and management of the Governors and Tutors of their respective Societies. The experience of many years, before the introduction of the New System, if system it can be called, proved that the Old Discipline, however defective, was in many respects highly commendable. The Lectures and the Exercises of the Colleges were in general *regular*, *respectable*, and often *excellent*; and the *Attendance* upon the Public Lectures of the University was encouraged and promoted, as is proved by the statement I have given of that attendance.

Since the changes which have taken place, upon which I have congratulated you in this Address, we are now entering upon a New Epoch; and we should either return to the Old Discipline, obsolete and antiquated as it is, or adopt a New One founded on better Principles than either of them, conducted in a better Method, and adapted to the present State and Advancement of Learning and Science, improving and to be improved. This is an object desirable at all times, and at none more than at the present, and if well planned and success-

fully accomplished, would continue through all future times, honourable to the University, and beneficial to the Nation.

The person of the New Chancellor I have not the honour to know. The reputation of a *Scholar* is universally bestowed upon him, in which I exceedingly rejoice: and, if literary fame be not every where as fallacious as I have found it in this University, I willingly give him credit for that high accomplishment, so desirable at this time in the University of Oxford. The two Universities have been called the two eyes of the nation, over one of which a film has been growing almost twenty years; and it will require both an able and steady hand to remove it. If he possess only half the Learning for which he has the reputation, he will readily perceive the weak and narrow tendency of the New Discipline in general: and I sincerely hope and trust, that he will govern his University, not by a Bassa, but by himself; and that he will, in the first place, endeavour to restore the Hebdomadal Meeting, which is the first and most important spring of all our Academical movements, to its statutable condition and impartial operation.

But, he has been called a *Papist:* and he may be, I suppose, about as much of a Papist as I may be myself. I am, indeed, a *Catholic*—a Member and a Minister of the Holy Catholic Church Reformed. He is, I dare say, as sound a Member, though not a Minister, of the same. We are not now to look upon things in respect to Religion in exactly the same light as if we had lived a hundred and eighty years ago. "Tempora mutantur," and, as a body politic, "nos mutamur et ipsi." That, in the political changes of persons * times and things † which have taken place in Europe within that period of our history; and that, in the present state of our own politics, and in the present relative state of the politics of the other powers of Europe, he should wish, under proper restrictions and qualifications, to be a political friend of the Papists, and to a certain extent, I do not greatly wonder, nor, indeed, do I, as some have done, so much repine.

The united kingdom, at this awful crisis, is like a besieged and beleaguered city, every one of whose gates is invested, or rather infested, not yet, thank God, by foreign armies; but by armies of its own subjects of different religions: the Church standing as a citadel in the midst, to which the city more properly belongs. At one of the gates appear the Papists, men of honour, consistency, and courage, but labouring under great religious errors, all which I pity and from my heart renounce, if I may say, that I renounce what I never entertained.

* The *Pretender* is no more; and at length the *Pope* is now no more.

† The French and Spanish Monarchies are gone.

They are, however, members of the Catholic Church in error. To this one gate all the eyes and exertions of the citizens within are directed, whilst their attention is withdrawn from all the other gates, every one of which are beset with greater numbers of Noncomformists of all persuasions and complexions, Dissenters, Methodists, and Anabaptists, all men of an opposite character; who are not only pouring in their forces by art and collusion through all the other gates, but who are sapping and undermining the walls in every quarter.

Of a *full and fair Toleration* of all the subjects of the realm, who differ from the Church, be their religious persuasions what they may, I am the earnest advocate and unequivocal friend: at the same time that I am fully convinced of the political and paramount necessity of keeping both the city and the citadel fenced and secured, by legal barriers and restraints, from the dangerous intrusion of them all. Under salutary and liberal restrictions they are all tolerated subjects of the British Empire, and ought to be in the full and free enjoyment of all political rights and civil liberties, which are consistent with the safety and welfare of the government and the internal happiness of that empire: and it is only just and equitable that they should *all* be put upon the same equal footing*; and, that *the legal barriers and restraints* should have an equal effect and operation upon them all.

Being, however, men of different characters and descriptions, the legal restrictions have not the same effect upon them. The Papists, men of high honour, consistency, and courage, disdain by subterfuge, evasion, or collusion, to infringe upon their legal barriers and restraints; and occasional conformity they would religiously abhor. The Dissenters, on the other hand, do not wear those fine scruples about them. *Occasional Conformity* is their common practice, and is become their public boast; by means of which, with other artifices which they practice, they have evaded most of their legal barriers and

* Several Statutes were made in the reigns of Elizabeth and James I. against Recusants, which were not restricted to Papists Recusants, but extended to all Nonconformists: but by the Act 1 William c. 18. called *The Toleration Act*, declared to be a Public Act by 19 George III. c. 44. it was enacted, That neither the Statutes aforesaid, nor any other against Popish Recusants (except the 25 Charles II. c. 2. concerning qualifying for Offices, and the 30 Charles II. St. ii. c. 1. containing the declaration against Papists) shall extend to any person dissenting from the Church of England. So that the force of the Acts against Recusants in general is taken away by the Act of Toleration as to Protestant Dissenters, but not as to Papists. Of late however some indulgence has been given them.

restraints, and are got, either over or under the wall, into the City, into the Government, and even into the Citadel itself. In such a state of things, with so many disaffected subjects in the heart of the police in church and state at home, and with a powerful and inveterate enemy abroad, what is best to be done for the common safety and welfare of the United Kingdom? This is a political problem of high concern difficult to resolve. The Papists are the known friends of monarchy; and the Dissenters are more of a republican cast; whilst the government of this nation is an excellent compound of both. It was, therefore, formerly thought good policy to keep them in equilibrio at an equal distance on both sides of the government, that they might form an useful counterpoise to each other. Of late, however, the Dissenters have got vast advantage in the scale, both by the weight of their increasing numbers, and by their evasion of the legal barriers and restraints: so that the salutary equilibrium is destroyed. And how is the balance to be restored? This is another political problem of difficult solution. Are all the barriers to be levelled, and the wall pulled down? No: this would put both the city and the citadel in danger of destruction. Walls and barriers must continue to be: but how to make them equally proof against the encroachments both of Papists and Dissenters, who are the objects of an equal toleration, is the point in which the difficulty consists. And much of this difficulty resolves itself into the *difference* of the two descriptions of men upon whom the *same* legal restrictions are intended to operate. Legal barriers, which have acted as a sufficient restraint upon the Papists, have proved no restraint upon the Dissenters: and how can one law be made to act equally upon both? You might as well build the same wall as a fence against the lion and the eagle. And if, to obviate this difficulty, a difference should be made in the legal barrier in consideration of this difference of character, by enlarging that of the Papists, and restricting that of the Dissenters, the latter of all denominations, who have evaded the existing barriers, would raise a clamour to the world's end, and mind no legal restraint at all. Such is the nature, in my apprehension, of the political difficulty which at present besets the nation.

But, as the bulwarks raised by law about the Constitution are rendered by the Dissenters almost tantamount to no bulwarks at all, who by art and evasion have got over or under them not only into the city but into the citadel; why, it may be said, should the Papists be excluded because of their honour? I feel the full force of the question, and lament the circumstance which gives it force. Still I must con-

tend that the legal barriers are never to be destroyed: but to be preserved, repaired, and rectified; and accommodated, if possible, in such a way, as to become equally restrictive upon the Dissenter and upon the Papist. If the sheep get into my garden, and the cows want to come in too, am I to throw down the wall, and admit them both? No: I will make the wall, if I can, equally proof against them both.

The only remedy, therefore, which my humble invention can supply to meet the difficulty, which I feel to be great and complex, would be To enlarge the general limits of Toleration, for the equal benefit both of Papist and Dissenter, to the farthest extent the circumstances of the present times can allow with perfect safety to the Constitution in Church and State, and to the Protestant Succession; which enlargement may, at the present crisis, be beneficial to the United Kingdom: but, at the same time, To make the legal barriers, if possible, so strong and unassailable in every part either by force or fraud, that they may be equally inviolable by *all*. But, if these extended limits cannot be fortified by barriers so strong and unassailable, their extention can produce no good effect.

So that, if I may be permitted to compare great things with small, your Chancellor may be no more of a Papist than I am, and be yet, to a certain degree, friendly to their cause: and, if in the reach of his political wisdom he can invent a remedy to overcome the difficulties I have stated with perfect safety to the Constitution, by which a large and respectable body can be better satisfied in their own minds, and become more useful and serviceable to their country at the present crisis, and if he can keep the Dissenters within legal bounds; call him a Papist who will, he will thereby prove himself the more worthy of the high honour Ye have conferred upon him.

As to myself, I like the Papists, I confess, better than the Dissenters; though in religion I differ from them both: and that, because of their honour, and because they are friends to kingly-government, and because I think them less dangerous to the Constitution; and also because they are members of the Catholic Church though oppressed with errors, at some of which I tremble.

But it behoves us at this most critical conjuncture, not to employ our whole attention upon the Papists and the Dissenters without the wall; but to look into the City and Citadel itself: which further view I must, however, defer to some future occasion.

Actuated by no other motive, than a sincere desire to contribute all my humble abilities enable me to do to the proficiency of sound and useful learning in Oxford, accompanied with a hearty wish to see its University flourish as much in internal discipline as it does in external splendor, I have taken the liberty to challenge your attention to the present, in addition to my former, Addresses; which might have been prevented, if the Hebdomadal Meeting had been statutably held, so that I could have done my duty in that place.

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE,
June 22d, 1810.

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AN

ADDRESS

TO THE

MEMBERS OF THE HEBDOMADAL MEETING.

AN

ADDRESS

TO THE

MEMBERS OF THE HEBDOMADAL MEETING.

UNDERSTANDING that some expressions in my Addresses to the Members of Convocation have given offence to your Board, which I sincerely regret, I shall begin this Address by a repetition of the words of the last paragraph I had written:

"Actuated by no other motive, than a sincere desire to contribute all my humble abilities enable me to do to the proficiency of sound and useful learning in Oxford, accompanied with a hearty wish to see its University flourish as much in internal discipline as it does in external splendor, I have taken the liberty to Challenge your attention to the present, in addition to my former, Addresses; which might have been prevented, if the Hebdomadal Meeting had been statutably held, so that I could have done my duty in that place."

This I solemnly declare to be the sum of my intentions in regard to the University of Oxford in all these Addresses; which, so far from being meant *to injure its discipline*, and *degrade its character*, was meant by me, according to my conception of things, *to improve its discipline*, and *to raise its character*.

I have been a member of the Hebdomadal Meeting more than eighteen years: and for the greatest part of the last ten years I have been deprived of

my rights and privileges there, through the misconduct of Public Officers of the University, junior members to myself, by being hindered from doing my duty to the University and Public in that Meeting in consequence of their evasion or violation of the Hebdomadal Statute. This reduced me to the Necessity of publishing all these Addresses to the Members of Convocation upon the important subject of Public Examinations and a New Discipline, upon which I happened to differ in opinion materially and fundamentally from others; of which Addresses the Board now thinks proper to complain. I, indeed, have the greatest right to complain. If however any evil should accrue to me in consequence, instead of making empty complaints, I shall seek for substantial redress from those public persons who by a violation of the Hebdomadal Statute deprived me of my rights; and thereby forced me to the publication of these Addresses. Of this *Necessity* under which I labour I strongly remonstrated in the following words of the third Address: "But why, it may be asked, should you expose what so intimately and importantly affects the University of which you boast yourself a son? This question I answer by another. Why am I thus provoked and compelled to do it? Necessity has no law, and of means I have no choice. If what has been already done should not succeed, no other means are left of consulting, in this momentous concern, the interest and honour of the Alma Mater."

I now solemnly ask you, Whether the Statute Tit. xiii. DE HEBDOMADALI ET ORDINARIO CONVENTU PRÆFECTORUM COLLEGIORUM ET AULARUM, by which your Board is constituted and directed, of which I am a member, and in which I was to discharge my first duty to the University, has been regularly and punctually observed? Upon the integrity and inviolability of this fundamental and royal Statute I fix my foot; and there I stand; for without them I could not do my public duty. This Statute, I have again and again remarked, has not of late been thus observed. Against the violations and abuses of this Statute I accordingly remonstrated, and I gave a general view of some of the evil consequences which might result from them in the 10th and 11th pages of my Fifth Address, "protesting against all ordinary, not urgent, business transacted at your board, unless the Meetings were properly Hebdomadal, holden on the day and hour expressly fixed by the Statute." This protest, however, had not the desired effect. These violations and abuses

have been continued since: the Hebdomadal Meetings have not been regularly and statutably holden by the Vice-Chancellor: and an apprehension that they were intended not only to be *continued*, but to be *enlarged*, for the time to come, was the principal cause of the New Address. This Statute, with a few comments upon it, was, therefore, the subject of the first part, in which I have endeavoured to shew in what manner it had been evaded and abused, with the evil consequences that ensued: and if, by the irritation which might arise from seeing myself thus deprived of my rights, and shut out of the place where I was to perform the first of my Academical duties, or from finding that my protest had no effect, or from the rapidity of my pen, or from other causes, words may have escaped it which have given you just offence, I again readily and willingly repeat, that I am sorry for it; and I must attribute it to the public person or persons by whom I was thus compelled to write.

When I first became a member of this Board, the Hebdomadal Meetings were statutably holden. During the formation of the New Statute upon Public Examinations, this Statute has been frequently evaded, or violated, by what I call Vice-Chancellor's Meetings being substituted in the place of the statutable Hebdomadal Meetings, which were omitted and seldom holden. This you well know to be the fact, and will not deny it. The cause of this violation could not, I conceived, be fair and open, otherwise the violation would not have been made. By this means I and others were excluded from the deliberations; for, doubting the statutability of these substituted Meetings, I for one, could not attend them: so that all business was contrived to be done by a select party; and what other name could I give to such a conduct but *Collusion*, or combination? And observing this conduct to be continued for a length of time in these Vice-Chancellor's Meetings and not in the Hebdomadal, I expressed a suspicion in the eighth page of my Second Address, that the momentous concern might be determined at last in Convocation by a few voters in a *smuggling way;* which suspicion I observed in the fourth page of my Fifth Address, was realized in the event: "for after the Statute in question had twice failed of success in very full Convocations, when the public Commemoration for the year was over, and all Academical business at an end; and when most of the Masters, except such as might purposely be detained, were gone away for the long vacation, I was alarmed by a fresh notice from the Vice-Chancellor of a meeting of the

heads of houses on particular business, which I soon understood was the revival of the Statute which had been thus twice rejected. The masters being mostly gone, and I myself being under the indispensable necessity of going that day, I sent a note to the Vice-Chancellor by the hands of the Sub-Rector of my college, expressing my surprise at such a proceeding, saying, that as the Commemoration was past, and all the business of colleges over, most of the members of Convocation were gone away, and that I myself was obliged to go that day on account of business I had in Parliament, and requesting that no farther proceedings might take place till the following term." In my absence, however, the Statute was passed by the *few* that were left behind: and what fitter appellation could be given to the transaction than, *in a smuggling way?* The same expression is again applied to the same occasion in the 2nd page of the New Address: and, under the circumstances which I have explained, one more expressive did not then present itself to my mind, however offensive it may now become to Members of the present Board.

As these, Gentlemen, are the words at which you are offended, I have thus taken the liberty briefly to submit to you the cause of their application.

As a member of the Board, I now call upon you to declare severally and individually, Whether ye countenance the Meetings called by the Vice-Chancellor upon all occasions at his own times, and intend to countenance them for the time to come: or with me to resist them, except upon *urgent* occasions. There is no halting between us. If he observe the Statute as to its time and place, I am with him. If not, I must be against him: under the conviction that whatever Convocation business is done at any of these his Meetings, except upon occasions which are truly *urgent*, and not at a proper Hebdomadal Meeting, it is ipso facto null and void. Will you support the validity of these Meetings put in the place of the Hebdomadal Meetings, against the statutability of the Hebdomadal Meeting itself? Will you sacrifice the Hebdomadal and Ordinary Meeting as appointed by the Statute, to the Meetings called by the Vice-Chancellor at his own discretion? Will you thus renounce the Statute upon which you stand, and by which you are constituted a Board? If so, the consequence will be, the Statute will renounce you: for if you break the Statute, you break yourselves. But, whoever may support him in the breach of the Statute upon which your Board is founded, and by which it exists, I shall think it a duty incumbent

upon me to maintain it whole and inviolable to the utmost of my power, and to correct the abuse of it both for the time past and for the time to come: in effecting which purpose, it may be incumbent upon me to take the best legal advice how to institute Proceedings against the person or persons by whom it has been or may be violated, as responsible for all the consequences, whether to myself or others, which may result from such a breach of the Royal Statute.

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE,
July 5th, 1810.

A

PARTICULAR ADDRESS

TO THE

MEMBERS OF CONVOCATION.

SINCE my late Address to the Members of the Hebdomadal Meeting, a Declaration has been made and subscribed by most of the Members of that Board to avow the purity of their Meetings. But, mark well, That eight or ten of the subscribers were not members of the Board at the time the very *last Statute respecting Public Examinations and other Exercises for Degrees* was made, which was the great cause of the present dispute; and that the present Proctors have not been in office a quarter of a year. For what purpose, then, were their signatures required? Or to what use were they intended to serve? They can bear no testimony to the Meetings of a Board, of which they were not Members; and are totally irrelevant to the matter in question. And the same remark may be extended to the other subscribers, so far as they were not Members of the Board in the different stages of the long and protracted business respecting Public Examinations, &c.

But observe, these very Meetings, to be thus supported by these signatures were *called* and *summoned* by the Vice-Chancellor, which I have accordingly named *Vice-Chancellor's Meetings*, and not the Ordinary Hebdomadal Meetings; and where is the use of such a Declaration with such signatures, to testify the purity of these Meetings, against me, who deny the statutability of them, who blame them entirely on account of their being unstatutable, and who say that their proceedings consequently are null and void? The Hebdomadal Statute,

as I must call it, has been systematically broken; and all the signatures of the Members of the University cannot piece it. The subscribers may affect to palliate, but they cannot heal, the breach.

If I am to consider this Declaration so signed, as an answer to the call I made upon the Members of the Board, severally and individually, in my late Address to them; and that they hereby declare that they countenance and support these Vice-Chancellor's Meetings upon all ordinary occasions, and such as are not strictly urgent, in opposition to, or in the place of, the Ordinary Hebdomadal Meetings as founded and directed by the proper Statute, I am at open issue with them all, however painful and disadvantageous such a contest may be to an individual. And will you support men in the violation of the Statute which gives them a high and exclusive authority over you, as Members of the Body Corporate and Voters in Convocation, equal with themselves?

I do, therefore, declare myself to the University at large the champion of the Statutable Hebdomadal Meeting: and, if I can remedy the evils which have already arisen from the breach of the Hebdomadal Statute in time past, and prevent its breach for the time to come, and restore it to its former operation, now that we are entering upon a new and better epoch, my object will be accomplished.

EDWARD TATHAM.

FROM THE RECTORY OF LINCOLN COLLEGE,
July 10*th*, 1810.

Every one, who reads my Address to the Hebdomadal Meeting, will see that this Declaration does not give a just representation of it.

AN

ADDRESS

TO THE

RIGHT HONOURABLE LORD GRENVILLE,

CHANCELLOR OF THE UNIVERSITY OF OXFORD,

UPON

GREAT AND FUNDAMENTAL ABUSES

IN THAT UNIVERSITY.

BY THE RECTOR OF LINCOLN COLLEGE.

OXFORD:

PRINTED AND PUBLISHED BY NATHANIEL BLISS.

1811.

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RIGHT HONOURABLE LORD GRENVILLE,

CHANCELLOR of the UNIVERSITY of OXFORD,

UPON

GREAT AND FUNDAMENTAL ABUSES

IN THAT UNIVERSITY.

"BUT A CLAMOUR WILL BE RAISED: I HEED NOT CLAMOUR: THE VOICE "OF TRUTH WILL CRY ME UP; THOUGH THE VOICE OF MEN MAY CRY "ME DOWN." Third Address to the Members of Convocatio n, p.34.

MY LORD,

"UPON the integrity and inviolability of this fundamen- "tal and Royal Statute, I fix my foot, and there I stand: for, without them, I "could not do my public duty." This is an extract from my Address to the Members of the Hebdomadal Meeting of the 10th of July 1810; and the Statute there mentioned forms the whole of Tit. xiii. of the Statute-Book of the University, of which your Lordship is now made Chancellor—*De Hebdomadali et Ordinario Conventu Præfectorum Collegiorum et Aularum.*

This is the first and most important Statute in the book, given to the University by the sovereign authority of the King, as the constitutional Founder of all Corporations within the realm, at the time of the Reformation of the Public Discipline, under the auspices of the ever-to-be-honoured Archbishop Laud then Chancellor of the University; for the purpose of constituting a standing

Delegacy, or *Committee*, consisting of certain persons, whom it vested with the high power of *considering* and *preparing* all matters, before they are or can be submitted to the vote of the body corporate in Convocation. This Royal Statute is at once the foundation of this delegacy or committee, and also the standing rule by which its assemblies are to be governed, under the conduct of the Public Magistrates, who are directly responsible for its observance; which assemblies it injoins to meet for the dispatch of business, once *every week*, at a certain *time* and *place*; and which have accordingly obtained the name of *Hebdomadal Meetings*.

Being both the foundation and rule of these Hebdomadal Meetings, I have called it the *Hebdomadal Statute*; to change or dispense with which the Meeting itself, which exercises the powers which it gives, has no right; nor even the House of Convocation, for whose benefit these powers were given, with the Chancellor at its head: because it was injoined by the King himself, who is the Father of the University as the political head of Bodies Corporate: and because, as a Royal-foundation-statute, it is further secured from all change, and made inviolable, by other Statutes.

And, as it is incapable of change or dispensation, so its meaning and intention cannot be altered from what they originally were, by any new glosses or interpretations. The words are the same now they originally were, and must now have the same meaning they originally had, as neither change of times or change of circumstances can alter the meaning of a written law; but, like all other written laws, it must at all times be understood according to the plain and obvious meaning of the words, which are indeed most plain and obvious: and it is, moreover, guarded by another Statute from all such innovations.

But, however inviolable it may be by all the highest powers of the University; or, however incapable of change in its form or meaning by adventitious glosses and forced interpretations; it is liable to ABUSES, from the arts, evasions, or violations of those, who are the constituted Holders and Members of the Hebdomadal Meeting itself: and, when the high powers of that Meeting, in which all the great and important business of the University must of necessity find both its origin and formation, and the high situation of the persons of whom it is formed, are taken into the account, these Abuses may be GREAT and FUNDAMENTAL.

It has fallen to my lot, by the munificence of my Founders, and by the will of Providence, to fill a high station in the University of Oxford, which entitles me

to be a member of the Hebdomadal Meeting. To discharge the duties of that station, and as a member of that Meeting, with a constant eye to the honour and advantage of the University at large, is with me not a matter of merit, but a point of conscience. The patriotic sentiment of a Noble Lord, who ought to be as high in the consideration, as he is in station, of the University, conscientiously avowed in a public place, and on a solemn occasion, in regard to his Country, I can as conscientiously adopt in regard to my University: "The only question "which," in my academical life, "I ever proposed to myself was, What is "the interest of my Alma Mater: and consequently what is my duty?" With this high impression upon my mind, I stand forward as the Public Corrector of these Abuses; having, with this view, already declared myself, in "a Particu-"lar Address to the Members of Convocation, the champion of the Statutable "Hebdomadal Meeting." In standing forward in this character, I consider myself directly the Advocate and Assertor of the Rights of Convocation; as I hold all delegated power, however high, to be only subservient to its use: and, in so honourable a cause, I will persevere in my exertions; let the difficulties I may have to encounter be ever so great, or the opponents I have to contend with ever so many. Of such a cause I will never shrink from the defence, under whatever disadvantages I may labour; but will glory, if it should happen to be my lot, from the inadvertency or degeneracy of the times, to *stand alone*.

To cure the disorder of his patient, the Physician makes it his first business to find the Cause: and, to investigate the Cause, is the first effort of the Philosopher in correcting error: in like manner, to mark well, in order to destroy, the *Cause*, is the first business of the *Reformer*, of *Abuse*.

In another Board or Delegacy belonging to the University, though of smaller consideration, similar Abuses have heretofore taken place; and, what is most material to my purpose, from the self-same cause with those I have undertaken to reform; which Abuses were most seasonably corrected, for a time at least, by one whose name is an honour to the University of Oxford, and who was himself a member of that Board; notwithstanding all the obloquy and opposition raised against him at the time by the other Members and their numerous friends. "A very *few* Gentlemen," observes that illustrious person in his Letter to Dr. Randolph, then Vice-Chancellor, relating to *The University Press*, "labour under a double mistake, by first imagining that the *Heads of Houses* are

" the Representatives of the Body of the University; and then by adopting a " notion that *They themselves* are the Representatives of the Heads of Houses *." Of which acute observation of this learned judge, a sentence in the first page of my Second Address to the Members of Convocation, may be considered as a paraphrase or illustrative comment. "There has long been an endeavour, " I know and lament, to draw all power into a *Certain Place*: and, among the " Members of that Place, there has long been an attempt to draw all power into " the hands of a *Chosen Few*; which, from the indifference, obsequiousness, or " indolence of others, has too well succeeded."

And here we find at once *One* and the *Same Cause*, in which we thus concur, both of those GREAT AND FUNDAMENTAL ABUSES affecting the University at large, against which I have to contend, as well as of those *Abuses of the University Press*, against which he contended with great ability and success, notwithstanding all the clamour of the day.

Of the Hebdomadal Meeting I became a Member more than nineteen years ago: and both of the good provision of the Royal Statute by which it stands appointed, and of its wisdom as the law by which it is to be governed, I always entertained a high opinion, in which I have of late years been more fully and experimentally convinced.

Notwithstanding the clearness and precision of this Statute, the great cause of Academical Abuses, assigned by Sir William Blackstone, had begun to work before I became a Member of the board: its progress was, however, diffident and modest, when compared with the strides which it has lately made. From one of my predecessors I had received hints, that some of the Members were now and then guilty of an assumption of power. This put me upon my guard, to watch the motions of the assembly when I became myself a member, and to correct its errors as far as one individual could do. From the first, indeed, I brought with me sentiments to the board very different from those of some of my colleagues. In doing my duty among others in the Hebdomadal Meeting, I considered the body corporate of the University at large, as my only object, whose business I was appointed to prepare; and that Meeting as only subservient to its use? However regularly convened and statutably holden, though

* Pag. 29.

founded on royal authority, that Meeting I considered as a Delegacy or Committee, provided to deliberate upon matters, and to put them into the form in which they are to be brought before Convocation; to which Sir William Blackstone has observed, "All Delegacies are accountable." Possessed of these sentiments, I disdained to become one of those Few Gentlemen who considered the Meeting as representative of the University, and themselves as representative of the Meeting. Far different were my views and sentiments! I felt myself upon all these occasions, more interested in the welfare of the University as a Member of Convocation, which I esteemed an *honour*, than as a Member of the Hebdomadal Meeting, which I thought an *onus:* and thus it is, that, in declaring myself the champion of the Statutable Hebdomadal Meeting, I glory in being, at the same time, the champion of Convocation, by maintaining its rights, as the Body Corporate at large, against the abuses and encroachments of men, or assemblies of men, of whatever character or denomination they may be, or by whatever combinations they may be supported.

One Abuse presented itself to my observation soon after I became a member of the Board. Knowing the strong desire of a great majority of the most respectable members of Convocation to distinguish the patriotism and political abilities of the Right Honourable Edmund Burke, upon the first publication of his *Letters on the French Revolution*, by conferring upon him a Doctor's Degree by Diploma; I thought I did no more than my public duty towards them by proposing that Degree to the consideration of the Hebdomadal Meeting: when I was told, to my great surprise, that it could not then be granted, because of a *standing Rule* of the Board, *viz.* That when any thing had been there proposed and been once negatived (as was the case with that degree) it could never be proposed again. This Rule, I then observed, was unwarranted by the Statute, and contrary to its general intention: that it was in itself quite improper, and one to which, as a Member of the Meeting, I never could consent. To supersede this Rule, however, for the time, I observed that the motion might then be considered as a *new one;* because, when the former motion for that degree was made, Mr. Burke's Publication was only, as a *Prophecy delivered;* whereas then, by the lapse of a few years, it had become, as a *Prophecy fulfilled.*

Notwithstanding this fair opportunity of evading the Rule, it continued to

prevail, and my motion was consequently rejected: although some of the members, who had before voted against it, expressed their concern that they were thus compelled finally to reject it. So that, but for this standing Rule, the Motion would have been carried, against all the art and opposition of a powerful individual of the Few, by a strong majority.

This Rule is ONE ABUSE. It is not only unwarranted by the Statute, but inconsistent with its intention; and also inconsistent with the very constitution of the Meeting itself, which is perpetually fluctuating, the Proctors, those necessary Members, being new every year, who must, as well as others, be subject to the Rule without their consent; whereas no such Rule could, at any rate, exist in such a meeting without the consent of every member. This is not only an Abuse itself, but liable to the production of others, or to aid them by its co-operation. By the help of this Rule, a single Meeting of the *Few*, however artfully and collusively convened, might exclude, in a smuggling way, any business they did not like, however fair, honourable, and beneficial to the University, from being ever brought before Convocation. Such might be its effect in its simple operation: but when combined with *other Abuses*, which have since been practised, it might become an engine of more extensive and mischievous operation.

After the death of that great man Lord North, upon the election of his successor into his high office in the University, the sentiments of that powerful individual, and of "the very Few gentlemen" who enlisted under his banners, and who "adopted the notion that themselves were the representatives of the Heads of Houses who were the representatives of Convocation," in respect to Mr. Burke, took a sudden change. His friend was now the Chancellor. To cover the disgrace of their opposition to his degree by diploma, and, at the same time, to sleeve-creep the new Chancellor, they had recourse to the finesse of proposing his name at the Hebdomadal Board, among the many other names who were to be complimented with Honorary Degrees at the time of the Public Installation. In compliance with the feelings of those members of Convocation who had thought him deserving of a higher mark of their approbation, I then thought it my duty to oppose his Honorary Degree at that Board, as no honour to him, and no gratification to them. The motion for his Honorary Degree, was, however, carried against me, as I expected; and I had the high honour on this, as on the former occasion, to *stand alone*—an honour which, when springing from such a cause, I richly prize; and which is not likely on a sudden to forsake me. The triumph

which the leaders of the Board supposed they had thus obtained over their opponent upon this public and festival occasion was great indeed, and that great triumph not a little indulged. What may be the event of another triumph of a similar body, and upon a similar occasion, over one and the same person, remains yet to be determined. But the event of this triumph was soon developped: for, in consequence of a short note which, though totally unacquainted with his person, I wrote to him that very day, the Right Honourable Gentleman saw clearly through the finesse, and magnanimously rejected the proffered degree so dexterously prepared for his acceptance; notwithstanding the earnest entreaties of the Chancellor himself, and of the highest Nobility, male and female, in the nation; holding, as he did, the Vice-Chancellor and the fawning crew in that sovereign contempt they so sovereignly deserved.

This line of conduct, which I judged it my duty to adopt, to resent the disappointment which a great majority of Convocation had experienced, in not having it in their power, by default of the Hebdomadal Meeting, to confer upon this great, patriotic, and political character a more substantial honour, added to my opposition to the Ad Eundem Degree of the Chaplain of the new Chancellor, rendered me no desirable member to the leading members of the Board; particularly to one, who, in the sleeve of the Chancellor, had the address to make himself, from that time, the chief leader of *The chosen Few*, who undertook to govern all.

From that date, the cause of Academical Abuses assigned by Sir William Blackstone, gained a powerful ascendent in the Hebdomadal Meeting. The *double mistake* which he had so well described, betrayed itself in the assumption of more power than was intended by the Statute, or than could belong to a delegated or assistant body: insomuch that I felt myself obliged, on more occasions than one, to declare to the members of the board, that they either did not understand the powers with which they were invested, or that they abused them.

This overweening weening disposition prompting some of the members to act for the University more in the character of representatives of the whole, than as the assistants of Convocation, by considering that House as a mere passport to sanction their decrees as a matter of course, I was reduced to the unpleasant necessity of opposing some of these decrees in Convocation, merely for the pur-

pose of checking these encroachments, and asserting the rights, of the Body Corporate, and on no other account. One instance of this necessity was, that of opposing an Address to be presented before the throne, which had the concurrence of my whole heart. This Address, managed and prepared by the reigning *Few*, was brought into Convocation by the Vice-Chancellor to receive the Corporate-Seal, as a matter of mere and necessary form. The robes of the delegates, selected to present it out of themselves and their chosen friends, had been sent to London the day before; and the Chancellor was prepared to entertain them at a sumptuous banquet—when the Seal was opportunely stopped in Convocation. Some may still remember the following words upon this extraordinary occasion, "Expergiscimni Vos Magistri. Nolite, Nolite vosmetipsos pro nihilo haberi."

In this perplexing dilemma, they were reduced to the necessity of approaching the throne, and presenting their address without the appendant seal: and surely, never before or since did the Palace of St. James's bear witness to a Corporation presenting an Address to the King without the corporate-seal.

These and similar abuses were thus seasonably corrected: and greater were not then attempted. The Hebdomadal Meetings were holden at the statutable *Time* and *Place*, "hora locoque consuetis;" and no attempt, so far as I know, was then made to *delegate the business of the whole Board* to the management of a *part*.

At length the great business of Reforming the Public Discipline of the University, which had not been renovated since the Chancellorship of Laud, and which was rendered necessary by the lapse of time, and the improvements which have been made in the Arts and Sciences and all Kinds of Learning as the world grew older, was undertaken by the Hebdomadal Meeting as the originating Committee by an exclusive right. On entering upon a Public Reform, the members of this meeting, the first spring of academical discipline, particularly the public Officers who are responsible for the integrity of the Statute, should be careful, in the first place, to correct any irregularities which might have crept into their own body, and to make themselves pure, before they began to purge the University. On the contrary, in the act of reforming the University, the meeting became the more irregular. The *double mistake*, that alleged origin of abuses, now grew more wanton in its progress, and out-strode all its former strides. The

Meetings of the board, as restricted by the Statute to a *regular* and *stated Time*, were now generally omitted; and others of *special appointment at other times*, and *by particular notice*, were substituted in their room. By this grand ABUSE the *chosen Few*, with the Choriphæus at their head, could practise their arts upon any occasion they pleased to the exclusion of others, from their deliberations, as I have shewn in the fifth Address, and take the whole concern into their own hands. Thus the Magistrates and a few more members of the board, unmindful of themselves, or rather too-mindful of themselves, redoubled their own errors in the act of correcting the errors of the University.

Against this manifest breach of the Royal Statute, which I readily foresaw would be pregnant with great and various abuses, I frequently and uniformly remonstrated. My remonstrances had, however, no good effect. The unstatutable practice was continued in defiance of them; at which I was not so much surprised, when I considered, that by this one manœuvre, they got rid of a member obnoxious to their wishes, and opponent to their views. For having taken the *Time* of the meetings out of the statute into their own hands, by managing it with a little dexterity, they could easily exclude any one they did not like, had he been even desirous to attend; but, holding, as I did, their meetings to be unstatutable, I, for one, from principle could not attend them. Thus was I deprived, by the unstatutable conduct of the board, of the exercise of a right to which I was statutably entitled; and of the opportunity of discharging my duty to Convocation, and of consulting, on this important occasion, the interest and honour of the University.

This abuse opened a door to the immediate introduction of another, which consummated the views and wishes of the Chosen Few in their exclusive undertaking of forming the Statutes respecting Public Examinations and other Exercises for Degrees: for, having taken the Time of the meetings into their own power, by the management of that power, they could call meetings of their own, according to their own views, at the shortest notice, and when they knew that others could not come; at some of which meetings, I suppose, for I was not present, they got the weighty business delegated from the whole Hebdomadal Body, to a *Committee of Themselves*, whose eagerness to be employed was in exact proportion to their inability for the work, as their productions shew.

This is ANOTHER ABUSE pregnant with many evils. It is totally unwar-

ranted by the Hebdomadal Statute, and by every other Statute in the book: but they who undertake to make statutes for others, may think themselves above all statutes. The Hebdomadal Meeting, though royally appointed, is itself, however statutably assembled, only a Delegacy or Committee, as I have said, for the use of another body, without any authority in itself to delegate or commit to the management of a part what is the direct business of the whole; as the Convocation, which is itself that other body and not a Committee, is by Tit. x. §. 7. empowered to do. Otherwise, a Delegacy might delegate and subdelegate, and a Committee commit and subcommit again; which is absurd. The business of this Meeting is the proper and unalienable concern of the whole Hebdomadal Body, and directly incumbent upon every member who can attend: so that it cannot be committed to a part, even with the consent of every member of the board; much less without such unanimous consent. Otherwise, some of the members could discharge themselves of the duties injoined by royal authority, by committing them to others: and the whole body of the members, consisting of a *certain number* and description of persons, could discharge the board by erecting another of a *different number* in its place; which would be to destroy itself. But, this Committee of the Few had not the consent of every member, if unanimous consent would do; and he who did not consent, could neither be discharged of his duty, nor deprived of his right, by the vote of others.

To say, that the delegated labours of the Few were submitted from time to time to the whole Hebdomadal Meeting statutably convened, for their approbation and consent, which I deny, is a weak apology: because the Statute directs the members to *deliberate* and to *frame* themselves from the beginning, and not to *approve*, and *consent* afterwards to what was deliberated and framed by others.

When and how the chosen Few were erected into this secret Committee, or when and where their private meetings were holden, I never knew. Even of the persons, of whom it was composed, I remained a long time ignorant; and the names of some I do not know to the present hour. Excluded, by the breach of the Royal Statute, and the manœuvres practised upon that breach, though one of the oldest members of the Hebdomadal Meeting, from all consultation and deliberation in the act of framing the Statutes respecting Public Examinations and other Exercises for Degrees, I could only judge of the abilities of the Committee, and the progress which they made, as their labours from time to time appeared in print; upon which, being shut out of my Hebdomadal rights, I was under the

necessity of animadverting in print; in order to correct, if possible, their palpable blunders and numerous absurdities, before they received the sanction of Convocation: and, as I could not call this private Committee the Hebdomadal Meeting, I gave it the name of Juncto.

After the Statute had been obeyed and honoured for more than a century and a half, by Vice-Chancellors, men of great and deserved renown, and descended from families of high consideration; to trample upon it by a still further and bolder violation, and to open a wider door for the introduction of Abuses, was a triumph over royal authority reserved for a modest son of humble birth; who changed the statutable *Place* of the Hebdomadal Meeting, as had been done before in respect to Time, by calling a Meeting, upon a great occasion, *in his own House;* where he sat in his chair as one worthy of himself to rule the University and the City too!

Thus the Royal Statute, upon which the existence and authority of the Hebdomadal Meeting was founded, was trodden under foot. The *Time* was first sacrificed, and afterwards the *Place;* and the Meeting itself was converted into a *Juncto* from which many of its members were excluded—and all this under the tame acquiescence of most of these very members! What would a Randolph, a Wetherall, a Fothergill, or a Horne, have thought of these things? What would the father, when Rector of Lincoln and Vice-Chancellor of the University, have thought of the future conduct of his son? And what, above all, would a Fell and an Aldrich have thought of their successors of the present age?

From the joint operation of these several violations and the Abuses resulting from them, any one may infer the many evil consequences that may be derived to the University; what art and manœuvres, what smugglings and collusions may be carried on by "A very Few Gentlemen labouring under the dou-"ble mistake, that the Hebdomadal Meeting represents the University, and that "they themselves represent the Hebdomadal Meeting."

But, as it may be suggested by some, and thought by others, that the *Time* and *Place* of Meeting, though punctually injoined, are things of small consideration in themselves, I will endeavour to shew what Sir William Blackstone thought upon the subject, from his observations upon the want of such a regulation in respect to the meetings of the Delegates of the Press. "The first cause

"of our present inactivity is the want of a regular *Time* and *Place* for the "meeting of the Delegates on business. This omission, however slight it may "appear, is the parent of much uncertainty and delay. When a stated Time "and Place are fixed for the meeting, the Delegates will so order their private "avocations, that they may be able to attend *constantly* on their public duty. "And a regulation of this kind is always found in every other assembly selected "for the dispatch of business, by daily, weekly, or monthly assemblies at a cer-"tain place—whereas we are summoned together at a *few hours notice*, and "frequently in *private lodgings*." With these sentiments in regard to the absolute importance of a fixed Time and Place, the want of which he assigned as the *first* cause of the Abuses of the Press; what would he have thought of the late conduct of our University Magistrates, when the Time and Place of the Hebdomadal Meeting are directly fixed by a Royal Statute, in directly disobeying that Statute, and in calling Meetings at *other times*, at *a few hours* notice, and even in the *private lodgings of the Vice-Chancellor?* Some of the Abuses resulting from the want of Time and Place of Meeting in respect to the Press he has stated; and many others of much greater consequence must result to the University from the neglect of them by the Hebdomadal Meeting. He observes again, that "It is under a good and gentle administration that we hope for such "salutary provisions as may restrain the power of doing hurt in those of a dif-"ferent stamp; and I own I am the more solicitous for a restriction," [of Time and Place] "which seems at first view of no mighty importance; because I have "seen the latitude at present given made a very extraordinary use of. I have "known a Meeting either suddenly precipitated to carry a favourite point—or "deferred without end to stave off a disagreeable measure—or secretly assem-"bled in a private conclave to elude the claim of a delegate, whom his brethren "had resolved to reject. Nay, I have known this discretionary prerogative "stretched to such a wantonness of power, as to insert or leave out of the sum-"mons whomsoever the magistrate thought fit." Some of the Abuses resulting from the breach of the Hebdomadal Statute in point of *Time* and *Place*, Sir William has here exemplified in respect to the Delegacy of the Press: and I have shewn how others may be engrafted upon its violation in my Fifth Address, which I need not now repeat: all which Abuses, and possibilities of Abuse, he would have readily seen, and as readily condemned.

Thus the opinion of Sir William Blackstone of the necessity of a *fixed*

Time and *Place* for the Hebdomadal Meeting, may be clearly gathered from his assigning the want of such a regulation, as the *first* cause of those abuses of the Press, which he undertook to correct.

And, what would he have said, if, of the nine Delegates of the Press, five had privately and separately conspired to erect themselves into a Committee or Juncto to manage the whole concern? Would he not have called it *Artifice?* Would he not have called it *Collusion?* Would he not have said, that it was done in a *smuggling way?*

Had he been living at this day, that accomplished scholar, and undaunted champion of the University Press, would have supported me, I am well convinced, through every stage of the present contest. He would have seen "A "very Few Gentlemen, under the double mistake of thinking the Heads of Col- "leges the representatives of the University, and of adopting the notion, that "they themselves are the representatives of the Heads of Houses," assuming to govern the University at their own discretion.

Driven by these Abuses, practised one upon another, from the post at which I was to have discharged my public duty; frustrated by these Abuses in my hope of contributing to the New Discipline of the University to the utmost of my power, as a seasonable Reform had long been the object of my sanguine wish; and deprived by these Abuses of my statutable rights, I was indignant, I confess, and not indignant without cause, at the treatment I received. All delegated power I held as delegated, however sovereign the source from which it sprung, or however high the persons on whom it is conferred. I was far from considering the power of the Hebdomadal Meeting as the property of those by whom it was exercised, to be employed for their own purpose, or according to their private views; but as the property of the King, by whom it was given, and as the property of Convocation, for whose use it was designed. Possessed of these ideas, I was one who could not stoop to the nod of the Vice-Chancellor as to *Time*, when I was to do the first of my Academical duties, which the Statute had prescribed and fixed both for him and me. I could not attend his private Meetings at an unstatutable hour; nor could I have condescended to have become one of the Chosen Few, to meet at what times they pleased. The *onus* of

my public duty I would not throw upon others; nor would I have taken the *rights* of others out of their hands. I repaired at the statutable hour to the statutable place, to discharge my delegated functions in the body at large: but, whenever I came there, I found the door shut against me; for no meeting was holden then and there. I was indignant, I confess, and not indignant without cause; for the New Statute was in the act of formation all the while, by other Meetings of the Vice-Chancellor's appointment, and in private Committees appointed by these Meetings. Was this tolerable at any time? But was it tolerable at such a time? By me it was intolerable. I said, in my haste, that I would break open the door with a sledge-hammer, which I would certainly have done, had I not as certainly known, that I had nothing at these times to encounter in the room, but naked walls. I was indignant, I confess, and not indignant without cause; for I was left to ruminate by myself upon what the hidden production would be when brought to light, begotten as it was in violation of the Royal Statute, and nurtured in the midst of Academical Abuse.

The only expedient I could invent, under the necessity to which I was reduced, of doing my duty to my College, to the Convocation, and to the University at large, was, that of addressing printed comments and animadversions upon the New Statute, as it came out of the laboratory of the Few.

All that was left for me to do, in these trying circumstances, was, to observe the phenomenon at it appeared from time to time, to mark its deficiences, and to point out its errors, that they might have a chance of being corrected before they were confirmed. And, if in the course of this extraordinary review, to which I was thus compelled, I found the deformities of the creature so monstrous as to make me angry, or so ridiculous as to make me smile, I can only apologize by confessing, that I am not the absolute master, either of my passions, or of the muscles of my face.

In doing this part of my necessary duty, I could not expect that errors would be corrected, prejudices removed, and imperfections cured, without laying them open to the view of those for whose assistance I took up my pen. Can the surgeon heal the wound, without opening it with the knife, and probing it to to quick? And, in performing a similar task, I might touch the feelings of some, the pride of others, and the conscience of a few. Soothing may be the voice of adulation, and harmonious the sound of praise! "I am a plain man, devoid of ce-"remony, blunt in my manner, and abrupt in my expression:" and, from the

many and various imperfections which every where occurred, I could not compliment the framers either upon their learning, or their judgment. Their productions, as they came out from time to time, would not only have disgraced a dissenting academy, or a provincial institution, but, they were such as a country-schoolmaster would have spurned. "Adeo infeliciter omnia, ut palam fieret tanto molimini "quam impares essent." And, if I thought them drivellers in learning and dotards in science, I could not tell the world that they were paragons of wisdom—Hinc illæ lachrymæ!

. . . The undertaking I considered as a matter of the last moment to the credit or discredit, to the advantage or disadvantage, to the honour or dishonour, of the University of Oxford. I felt its consequence and importance through every nerve: and, though unstatutably excluded from taking in it my personal share, I felt it incumbent upon me to do what I have done, in the last but forlorn hope of being the indirect means of its amendment. Such was the sole aim and end of all my humble labours to serve the interests of my University and to preserve her from disgrace, however unsuccessful they may prove: and if, offended at this exclusion, disappointed in my hopes, and divested of my rights; if, irritated by seeing my open and undisguised conduct answered by anonymous pamphlets, and anonymous letters; if, from these, and other causes, in animadverting upon the New Statute at different times, my pen, in the rapidity with which it moved, was betrayed into unwarrantable expressions; to vindicate these expressions I should consider as an act of obstinacy and pusilanimity. The more generous and magnanimous part is, to apologize for their use, as I frankly do; and as I frankly forgive whatever indignities may have been offered to me, (and he who has to contend alone against a number is sure to encounter personal affront,) throughout the whole of this protracted contest.

But, in making this apology, I do not shrink for a moment from my resolution to maintain inviolate the Hebdomadal Statute. I do not shrink for a moment from my duty to vindicate the rights of Convocation. I do not shrink for a moment from my endeavour to reform the Abuses of the University of Oxford.

The pride of some I may have wounded; the feelings of others I may have hurt; and I may have touched the conscience of a few: and all their friends and dependents may be indignant in their cause; although they make a sacrifice of their discretion, and of their duty, to their gratitude or complaisance.

All this I am prepared to meet, as every corrector of Abuses has done before me. Pusilanimous must be that reformer who shrinks at trifles. To contend with difficulties, and even dangers, from a host of opponents, has been the unvariable lot of the reformer of errors and abuses, whether in learning or religion: and if they had not possessed more than an ordinary share of the virtues of fortitude and magnanimity, errors and abuses had never been reclaimed. By the numbers and violence of their opponents some of them have been oppressed, and others, we know, have been overwhelmed; but, whilst the names of their opponents have been buried in oblivion or disgrace, those of a Lock and a Cranmer will live for ever.

Of these Abuses, resulting from a violation of the Royal Statute, in matters of high importance in the judgment of Sir William Blackstone, and of great consequence to the University, although I cannot acquit any of the members of the Hebdomadal Board, who had the tameness to acquiesce, of their just share of blame; all these Abuses are to be laid directly to the charge of those Public Magistrates of the University, who are the *necessary* and *responsible* members of that assembly.

The first of these public magistrates is the *Vice-Chancellor*, who is not only a *necessary* member, but the *Holder* of the Meeting: and the others are the *Proctors*, who are also *necessary* members, placed there as a check upon the Vice-Chancellor; and, being the representatives of the body of Convocation, they sit there as *controllers* of the meeting, and should be ever jealous of the rights of the body they represent. I call them *necessary members*, because their presence, by themselves or substitutes, is necessary to constitute a Meeting. But, beside the particular obligation of these magistrates as necessary members ex officio; they are made the sworn guardians of the Statute, *responsible* for its observance by others, and particularly by themselves, by their oaths of office: "Magistratibus denique, prout majores debetur reverentia, quam ut pœnis passim intentatis coercæri et in ordinem cogi, par sit; ita major conscientiæ obligatio incumbit: utpote qui non solum ea quæ sui muneris sunt fideliter administrare, verum etiam, ut alii omnes suis officiis fungantur, sedule curare, tenentur *." Between the Statute and the Officers there subsists a double bond, from which a double

* Ἐπινομις Statut. p. 89.

obligation springs. The Statute imposes upon them a duty by royal authority, which as magistrates they are bound to perform; and they are bound to obey the Statute as magistrates by their oath of office, from the full weight of which there is no possible escape. This is an awful consideration. The oath of the Vice-Chancellor I have already given on a former occasion, and need not now repeat here: that of the Proctors is similar, and expressed in the following words: "Magister, Tu dabis fidem ad observandum omnia Statuta, Privilegia, Liber-"tates, et Consuetudines istius Universitatis."

By being couched in *general* terms, these oaths are the more extensive in their reach over all the statutes, of which the Magistrates are both guardians and executors: but, when a statute, like the royal one in question, inviolable, indispensable, and inevitable, makes them the direct agents themselves, and vests them with a *personal duty* to put it in execution, they are, I say, laid under a twofold obligation, the direct obligation of the duty, seconded and enforced by the solemn obligation of their oath. Whenever, therefore, this important Statute is neglected, abused, or broken, the crime lies directly at their door, with a double weight upon their conscience. This is an awful consideration.

Of all the oaths administered by men, the most solemn in its form, the most weighty in its obligation, and the most important in its use, is *An Oath of Office.* The first Magistrate in the nation is Our Sovereign Lord the King, whose Coronation-oath is his oath of office. And, how gloriously has the conscience of our Illustrious Monarch acquitted him on sacredly adhering to that oath, notwithstanding the remonstrances by which he was urged, notwithstanding the difficulties to which he was reduced, notwithstanding the necessity by which he was beset! Many there are, and they not the least considerable of his subjects, who esteem this act of conscience, an act of magnanimity the most splendid of his reign. As we are allowed to compare great things with small, so we may illustrate small things by great. We have here a high example set us by the monarch himself, worthy the imitation of every subject of his realm. To this high example I would direct the Magistrates of this University to look up, to compare it with their own, and to reflect upon themselves. And this example I the more pointedly press upon their tender conscience; because the Statute, which has been neglected, abused, and broken, was given by a King, is sacred to the King, being what none but the King can change. And, do not some men enjoy the fruits

of the King's munificence, as a reward for breaking the King's own Statute? Oh the abuse of the royal bounty!

But, however ready for the acceptance of the King's preferments some of the clergy of this University may be, they seem, by their conduct, to esteem his authority as tantamount to none at all. Far otherwise are the letter and meaning of the Statute-book; and far otherwise thought Sir William Blackstone. In the sixth page of the above-mentioned Letter, after introducing the King's letter to the University of the 17th of September 1671, he pointedly observes, "That "it contains good matter of reflection for succeeding times." The King is the acknowledged Head of the Church; and he is, by a right quite as clear and unequivocal, the Head of the University.

In open defiance of the Royal Statute, in weekly violation of the Oath of Office, in daily neglect of the King's example, and in hourly contempt of his authority, from the time that the Reform of Public Discipline was undertaken by the Few, these Academical Abuses, springing from the double mistake assigned by Sir William Blackstone, not only continued to prevail, but increased in force, from term to term, and from year to year; by an estimate of which, aiding and assisting each other, in their joint effect we may easily discover to what state the Government of this Ancient University will soon arrive, if it be not arrived already. By the standing Rule, *That, Whatever has been once proposed and rejected in the Hebdomadal Meeting cannot be proposed again*, in the hands of the Few, assembled *at any Time* they please, and *Wherever* the Vice-Chancellor may appoint, in his own chamber, or on the top of Shotover, and erected into a *Committee* to act for the whole body, business of the utmost consequence and most necessary importance to Individuals, to the University, or to the Public, may be forever withholden from Convocation. Was this the intention of the Royal Statute? By an opposite conduct in the dexterous management of these Abuses by the Few, it will be manifest without detail, how any thing may be made to pass however useless and insignificant; how private interests may be promoted, and partial views accomplished; how arts and collusions, evasions and smugglings may be carried on; how the honour of the University may be compromised, its discipline perverted, and its interests abandoned. Was this the intention of Royal Statute? And last of all, By managing the House of Convocation, the only obstacle in their way to arbitrary power, the Few, who consist of a certain train of men, the Vice-

Chancellor, his Pro-Vice-Chancellors, and the Proctors their humble servants, under the tame connivance or cooperation of other Heads of Houses; having great influence over many in every Society, by which a great number of votes can always be secured; and, what is above all, having the power to bring any matter before Convocation just *when* they please: under all these advantages, as they can withhold any thing, so they can bring forward any thing, if not with an immediate, with a final, certainty of success; as they did the New Statute, after being twice rejected, *at a time* when they well knew that most of the members were gone away for the Long Vacation, except those whom they purposely detained for their support. And was this the intention of the Royal Statute? — And thus it will eventually turn out, That "A very Few Gen-"lemen" will be able to correct "the *double mistake*," under which Sir William Blackstone thought they laboured; not first by *imagining* "that the "Heads of Houses are the representatives of the body of the University," but by *making* them so; and then, not by adopting the notion "that they themselves are "the representatives of the Heads of Houses," but by *proving the reality* of the thing.—A most learned Aristocracy! a most disinterested Aristocracy!! a most luminous Aristocracy will it be!!! And this will be the glorious result of the New Reform.

Among all these Abuses, acting in aid of each other, the New Statute was begotten: and, after being twice abortive in Convocation, it was, by a third effort, brought to birth in the manner just described. And it turned out in its use and operation, just such a thing as one might expect from such an illegitimate origin and clandestine birth. The New Discipline, founded upon it, is much worse than none. Its operations upon the industry and learning of the University in general, and of private Colleges in particular, is greatly inferior to that of the Old Discipline however defective, which it unfortunately superseded: for under the old, though obsolete, the Public Lectures of the several Professors were well attended; and every individual was left at liberty, to pursue his studies according to the bent of his own genius, with ineffable advantage, under the assistance of College Tutors. "Inter incerta vacillans statuta, viguit Academia, colebantur "studia, enituit Disciplina; et optanda temporum felicitate, tabularum defectus "resarcivit innatus cundor."

Alas! poor Oxford! poor in the midst of all thy pomp and splendour, how art thou fallen! and how art thou falling!

Certain changes, at length, took place in the University, from which I indulged a hope, that my remonstrances in support of the royal statute, and my labours for the sound learning, and real interests of the University, would be attended with more success.

After the late election of a new Chancellor, I had, however, the mortification to find, that the same system of *Abuses*, and the same encroachments upon the rights of Convocation were intended, not only to be continued, but *enlarged*. It was upon that memorable day, the 28th of December, 1809, that, that most extraordinary Meeting of the Heads of Houses was called by the Vice-Chancellor, and holden *in his own lodgings*, to which I have before alluded, upon the special occasion of the private Installation. This extraordinary Meeting, though novel and unstatutable in the extreme, I did, indeed, though contrary to my general custom; purposely attend for a special reason; not, indeed to oppose, but to hasten, the Installation which I thought absolutely necessary; and, at the same time, to object to the Meeting itself as holden in an *unstatutable place*. This objection, however, gave great offence to the Vice-Chancellor as trenching upon his prerogative, and obvious offence to all the Heads of Houses and Proctors present, as trenching upon their privileges: and upon the Vice-Chancellor's putting it to the vote, in full confidence of their support, whether that was not the statutable place for the Meeting, holden upon the occasion, they did not disappoint that confidence; but, strange to tell though not more strange than true! they gave an unanimous vote against me, That it was indeed *the statutable place!* Here I had the high, but mortifying, honour to *stand alone*, as I had done before, and may have occasion to do again—an honour in which I shall always exult, whenever it may spring from an endeavour, however unsuccessful, to support the Royal Statute, and the rights of Convocation. Fortunate, however, it was for the Chancellor's authority, that I thus attended, and stood alone: otherwise his Installation, which vests him with all his power, would have been radically defective, null, and void; and all the uncommon exertions made to insure his Election, would have fallen as a baseless fabric to the ground. To see the Vice-Chancellor on this great occasion (and such a one as he!) seated in the midst of a body of men obedient to his nod, swelling in all the pride of office, and calling aloud for the volume of Statutes to be laid before him upon the table: to see him open the book at the 13th Title, and lay the Statute De Hebdomadali et Ordinario Conventu Præfectorum et Aularum directly before his face,

and to see him dare me with the authority with which it vested him, at the very moment that he was himself, the first and most responsible Magistrate of the University, in the very act of violating it in a more outrageous way than was ever done before, was the proudest triumph of patience and forbearance that has distinguished the whole curricle of my life—a triumph which might flatter the vanity of a better and a wiser man.

The remonstrance and opposition which I then made, though I stood alone, had, however an admirable effect: for whatever all the others might think, and however they might vote on that day and in that place; it was judged expedient the very next morning, that the same most important business should be proposed *anew* to the Heads of Houses in the usual and *statutable place.* And this act I challenge, as a full and public testimony, as an avowed and unequivocal acknowledgment, given by them all to the inviolability of the Royal Statute, however mortifying it might be to some; testifying to the whole University, that I was right, and that they were wrong: otherwise, Why did they not abide by what was done the preceding day *in the Lodgings* of the Vice-Chancellor? This they durst not do. And if I was right upon this extraordinary occasion, in respect to the *Place* of the Hebdomadal Meeting; I challenge the authority of the same Statute for being right, on all ordinary occasions, in respect to the *Time.*

Notwithstanding the remonstrances I had often made against the constant neglect of the Royal Statute; notwithstanding that I, who am one of the oldest members of the Hebdomadal Board, absented myself from all the Meetings, summoned by the Vice-Chancellor, excepting those of the 28th and 29th of December, 1809; and, notwithstanding what had passed upon these days; the same violations were continued after the Installation, and the same ABUSES were not remedied but *increased.* The Few, during the formation of the New Statute, had been so long in the habit of acting as if they were the representatives of the whole University in the practice of the delegated power, that they could not easily divest themselves of that habit and practice. On the contrary they found them growing upon them, as ill habits and practices will do: so that this New Reform had not only the effect of becoming the instrument of a wretched Discipline, but also the cause of new Abuses.

Upon the occasion, therefore, arising out of the changes which had taken place in the University, I presented a *New Address to the Members of Convocation,* of whom the Magistrates are a part, in order, if possible, to give an effectual

check to the growing evil, in which I inserted the *Hebdomadal Statute* at full length with a comment upon it, and also the Vice-Chancellor's *Oath of Office;* as I found them unmindful both of the one and of the other. In doing this, I thought I applied an effectual remedy for the existing evil; a medicine which I judged could not fail to work a speedy cure; a cathartic, which, I thought, would touch the heart however proud, and cleanse the stomach however foul. 'There is the *Royal Statute,* and there is the *Oath of Office* full before you. 'Read them with all care, and consider them with all attention: for they are 'weights which hang heavy upon you Office and your Conscience. Have you 'not broken this fundamental Statute, in which you were *personally concerned,* 'from week to week, from term to term, and from year to year?—And, in that 'repeated breach, have you not as repeatedly violated your Oath of Office?' Upon reading the Statute and the Oath, what was the conduct adopted on the awful occasion? — Instead of Resignation and Contrition, a *Confederacy* must be formed to smother the offence, by the help of numbers; as if numbers could make what is wrong right, or what is right wrong.—And a *Clamour* must be raised; as if clamour could suppress the voice of conscience.

As others had been implicated in the same offence, and were wounded with the same sting, they combined their forces; and used all their influence and address with more unmindful of the consequence, to join them in their cause, and to partake of their responsibility. And with these accumulated forces they endeavoured to convert a public crime into a public clamour, and the threat of a prosecution; for the purpose of frightening and overwhelming one, who with a bold and daring hand, was uncovering a series of malpractices, and opening to view the seed-bed of Abuses which are Great and Fundamental.—This is a miserable and cowardly shift, which reminds me of a gang of depredators, who contrived to keep an honest neighbour in check, in order to prevent his accusing them for stealing a horse, by threatening to lay an information against him for shooting a hare.

One expedient, most ingeniously invented for the purpose, was a *Resolution* made on Thursday the 28th of June last; which Resolution, by the way, was an illegitimate act like all their other acts, having been made at one of their Vice-Chancellor's-Meetings on the *wrong day* of the week, and not at an Hebdomadal Meeting; though entered upon the Register as an Hebdomadal Act, as follows:

Thursday, June 28, 1810.

At a Meeting of the Heads of Houses and Proctors in the Delegates' Room :—

PRESENT,

Mr. Vice-Chancellor.
Dr. Eveleigh, Provost of Oriel.
Dr. Isham, Warden of All Souls.
Dr. Hughes, Principal of Jesus.
Dr. Marlow, President of St. John's.
Dr. Landon, Provost of Worcester.
Dr. Pett, Principal of St. Mary Hall.
Dr. Cole, Rector of Exeter.
Dr. Hall, Dean of Christ Church.
Dr. Winstanley, Principal of St. Alban Hall.
Dr. Tournay, Warden of Wadham.
Dr. Lee, President of Trinity.
Dr. Griffith, Master of University.
Dr. Hodson, Principal of Brasenose.
Dr. Vaughan, Warden of Merton.
Dr. Ford, Principal of Magdalen Hall.
Mr. Rigaud, sen. Proctor—Mr. Wheatly, jun. Proctor.

A Pamphlet having lately been published under the Title of "A New Address to the Free and Independent Members of Convocation, by "the Rector of Lincoln College," signed, "Edward Tatham," and dated "from "the Rectory of Lincoln College, June 22, 1810;" which Pamphlet, among other false and scandalous Charges against Individuals, and against this Board, repeatedly states that Meetings of this Board have been holden in an *artful*, *collusive*, and *smuggling* manner for the purpose of effecting the objects of interested Individuals, and particularly for the purpose of passing the Statutes respecting the Public Examinations, and other Exercises for Degrees;—This Board, considering that such conduct, on the part of one of its Members, deserves the severest Reprobation, as tending to create Divisions in the University, to injure its Discipline, and to degrade its Character,—

RESOLVED, That a Case be prepared and laid before them, in order that it may be submitted, together with this and the five former Publications under the same Title, to the Attorney General, the King's Advocate, and Mr. Wooddeson, Counsel for this University, for the purpose of obtaining their Advice, whether it will be proper, or not, to institute Proceedings against the Author in the Chancellor's Court, under the Statutes, *de famosis Libellis cohibendis*, and *de Contumeliis compescendis*, or in any other manner.

(Copy) J. Gutch, Registrar.

To lay this Case fully before these three gentlemen learned in the law, by opening it well, without which a case is nothing worth, it should have been stated, by way of preamble, "That, for some few years by-past, we the Magis-"trates of the University have not holden the Hebdomadal Meetings according "to the express letter of the Statute in that case made and provided; though "obliged so to do by our oaths of office: but that, for the passing of these Sta-"tutes respecting Public Examinations and other Exercises for Degrees, we "found it more convenient to substitute other meetings in their room, and to "get the whole business committed to the management of a Few, which, by the "Statute, should have been done by the whole body: For, it being a Royal "Statute, which could be neither changed nor dispensed with, we thought it best "to disregard it altogether: and, being clergymen, ministers of the Church of "England, although we have no Pope to absolve us, we were not so very scrupu-"lous and conscientious about our oaths as the King, poor weak man! is about "his; who, though weak in some things, is wise in others, for he has *wisely* "made some of us dignitaries of the Church. For this *Edward Tatham*, one "of the oldest members of the board, we knew, would attend none of these new "meetings, made so snug and convenient to ourselves and friends: for that he "came to the Delegates' Room at the old fashioned time, and sometimes threat-"ened to break open the door with a sledge-hammer. That, in his Addresses "to the members of Convocation from time to time, he has found great fault with "a New Statute, which we had framed with stupendous labour and wonderous "ability in our own opinion. That, at one time, he was outrageous, because we "had omitted those useless things Physics and Mathematics, which we never "understood: and, that we verily believe he would have almost driven the Logic

"of Aristotle, the dear Dialectica, which in Aristotle we never read, out of the "University. That, as we did not want him in our meetings to overset our learned "labours, we were obliged to make them such as he would not attend. But, "that, with his pen he has been most troublesome indeed: and, unless we can "get you, Gentlemen learned and powerful in the law, to well-frighten him; "so is he likely to continue."

On reading this necessary preamble, would not these high crown-lawyers, the Attorney-General and King's Advocate, exclaim?—'What: a Royal Statute 'broken! The King's authority disrespected!—And all this by the Magistrates 'of his University, whose duty it is to observe it themselves, and to see it ob-'served by others!—Before we come to the consideration of the Case, it is in-'cumbent upon us to save the rights and prerogatives of our Sovereign Lord the 'King, to see his Statute obeyed, and to bring the offenders to condign punish-'ment.' What say you Brother Wooddeson?' 'Though counsel for the Univer-'sity,' he might well reply, 'I can be no advocate for such a practice. When I 'was Proctor, the Hebdomadal Meetings were holden at a fixed and certain Time 'and Place, as injoined by the Statute, which is the rule as well as foundation 'of the Board. The powers there exercised I considered as a trust reposed by 'the King in the Heads of Houses and Proctors, to be regulated and restricted 'by that Statute, the obedience to which is secured by the oaths of the Ma-'gistrates, who are the responsible holders of the meetings, taken when they enter 'upon their offices; which oaths are not only strict and solemn, but made inca-'pable of all subterfuge or qualification whatever by the last sentence of the 'Statute-book: "Verum quoniam ipsorum fidei Statutorum custodia et tutela 'concredita est; si (quod absit) per negligentiam aut socordiam suam Statuta 'quæcunque inusu ac desuetudine exolescere, et tacite quasi abrogari, patiantur, 'ipsos etiam fidei violatæ ac perjurii teneri decernimus."

And, if perjury and violated faith attach upon Magistrates for suffering the Statutes to become useless through neglect, will not these crimes contract a double stain, when they attach upon the conscience of Magistrates who are guilty of the breach of a Statute, with which they are immediately and personally concerned?

Now, to come to the points of the accusation. Of the abuses resulting from no fixed Time and Place for the meeting of Committees on Academical business, Sir William Blackstone has given some strong examples; and of simi-

lar abuses resulting from the neglect of Time and Place in regard to the Hebdomadal meetings, though fixed by Statute, I have given still stronger examples. And, if by the breach of this Statute, the Magistrates and their friends put aside the Hebdomadal Meetings, and appointed others of their own, which they knew one of the members at least would not attend; was not this a piece of *Art*, or a manœuvre, by which they got rid at least of that one member?

Again, if the Magistrates with their adherents got themselves erected into a Committee or Juncto, without any authority from the Statute, that they might have the whole management of the Statutes respecting Public Examinations and other Exercises for Degrees, confined to themselves and their own particular views, whilst all other members of the board were excluded from their deliberations; was not this one instance of *Collusion?*

And again: From the manœuvres practised in the full eye of Convocation, upon one occasion of trying the fate of the New Form, by the leader of the Few, which I was obliged to censure by a public reprehension, I easily suspected that the House of Convocation would not have full and fair play, when the extraordinary production was to be passed into an University-Statute. Of this suspicion I warned the Members in my Second Address in these words, "This "is a *momentous concern*, which should not be decided in Convocation, perhaps "for ages to come, by a few votes in a smuggling way, as I fear it will;" which suspicion was verified in the event: for, after this engine of reform had been framed, corrected, and variously manufactured, till it was brought to that state, in which it was judged fit by its inventors to have its glories crowned by the vote of Convocation; then was the time in which their ingenuity was displayed; then was the time in which, as men of art, they outshone themselves. As they had been unsuccessful on two trials, they thought it became their dignity as representatives of the Heads of Houses, the representatives of the University, to make themselves sure on the third at all events. Having had not only the sole power of inventing the engine for a series of years; but possessing also the power of launching it in the House at whatever time they chose: it was, indeed, most dexterously contrived; that, though there are four terms in the year in which the Members of Convocation reside in the University, and though a matter of such moment ought to be brought before the House at a time when most of the Members are thus resident; yet, as there happen to be a very few critical days at the end of the Academical year, between the Commemoration which closes the business

of Colleges, when all the members were gone away, except such as might be purposely detained, and the Act which closes the Term—on one of these auspicious days, the engine was launched into a law to govern the discipline of the University. Such was the critical time, and such the ingenuous act which finished this clandestine drama! Now, whenever things have been passed in Convocation, more privately than ordinary, they have always been said to be carried in a smuggling way: and was not this *momentous Concern* carried at last *in a smuggling way*, as I foresaw it would? All language is made up of analogy and metaphor, from which it derives its extent and ornament. *To smuggle* is to run exciseable goods into harbour, when the King's Officers are absent from their station: and, by the strictest analogy of language, is not to pass a Statute in Convocation, when most of its members are known to be absent, in *a smuggling way;* and does not the fact justify the expression?

Excluded from my place at the Hebdomadal Board, I was obliged to do my duty, in correcting Abuses with my pen; which I could not do without giving them their appropriate *names*, and the conduct, by which they were produced, its appropriate *epithets*.

Having justified these obnoxious expressions, the only allegations in this Resolution capable of giving me the least concern, is, "That such a conduct on the part of "*one of the Members of the Board*, deserves the severest reprobation; as tend-"ing *to create divisions* in the University, *to injure its Discipline*, and *to de-"grade its Character*."

In regard to the part I have taken *as one of the Members of the Board;* if that be a crime in me who am endeavouring to correct its Abuses, I would ask the other members of the Board, Whether Sir William Blackstone was not a member of the Delegacy of the Press, at the time when he corrected its Abuses? And I will ask again, Whether he could have discovered these abuses, and investigated their causes, if he had not himself been a member of that board? If they read his letter to Dr. Randolph, they will there find him acknowledging, that it was owing to the accident of his being made one of its Delegates, that it came into his power to know and to correct the abuses of the University Press. On this, as well as on other accounts, he had then to encounter with the clamour of his colleagues and all their adherents, as I have now: but, however unpleasant the task might be, when the credit and interest of the University were at stake, his

magnanimity easily overcame it. And what?—Because I am a *Member of the Hebdomadal Meeting*, am I, therefore, to be *reprobated* as one obliged to connive at its malpractices, to screen its abuses, and to wink at its usurpations? If so, how are malpractices, abuses, and usurpations, to be detected and reformed? Such a thing might be expected of every colleague by the members of the gang I have mentioned above; and is the samet hing to be expected of me by the rest of the Hebdomadal Board? And, upon my non-compliance, with the unreasonable expectation, am I in the act of reforming great Abuses, to be frightened with threats and Lawyers?——Alas! However ye may think of the head; ye know little of the heart, of *Edward Tatham.*

In regard to the charge of *creating divisions in the University*—if, in asserting the inviolability of the Royal Statute, and the functions of the Hebdomadal Meeting, if, in standing forward the avowed Champion of the rights of Convocation, and the corrector of great and fundamental Abuses, if, in undertaking and performing this weighty task, I should have the good fortune to prevail upon the free and independent members of that Honourable House, who have courage and magnanimity enough, to resist the overweening authority of the Heads of their respective Colleges, and to join me in the common cause of maintaining the privileges of the University at large, against the encroachments of the *Few*—If this, I say, be to *create divisions* in the University, I willingly and cheerfully plead guilty to the charge; and can disburden my mind at once of all concern about it.

Not so, in regard to the other charges of *injuring its Discipline, and degrading its Character:* Because, to improve the Discipline of the University by raising it up to that state of advancement, to which every part of learning has arrived at the present day; and thereby to advance its Character among the Universities of Europe; and also to add to its external Splendour, as well as to its internal Improvement, has been the unwearied study, as well as labour, of my life.

In repelling, therefore, these parts of the accusation, I am under the unpleasant necessity of briefly stating some of the occurrences of my academical life.

The fame of Oxford as an University, consists of its *External Splendour*, and its *Internal Learning*. And how far I have contributed to the former will appear from the *Oxonia Explicata et Ornata*, published many years ago, if a copy of either of the editions of that work is at this day to be found.

In regard to the *Learning* of this University, as well as to its *Loyalty*, I have never been sparing of the most sanguine pains.

At the time I took Deacon's Orders, upon a short acquaintance with the other candidates at the first Inn in a provincial town, I was surprised and mortified to find how ignorant they were, though academical men, of the sacred profession into which they were about to enter. They were able, indeed, to construe the Greek Testament from memory by the help of translation, and to prove an article by the help of Welshman; but of the general plan of the Christian Redemption they might be said to be almost in total ignorance. This induced me to write *An Introduction to the Study of Divinity* contained in twelve Discourses; in order to open the way to the clerical student, by putting him in possession of the great out-line of Theology. This work was published about thirty years ago: and, whatever might be its use, which I flatter myself was not inconsiderable, it procured me a Fellowship of Lincoln College, which I found at that time in a state of ruin—ruinous in its discipline, ruinous in its buildings, and ruinous in its revenues; all which, by my exertions, have been put upon a most respectable footing: and in the improvement of the two last articles, I expended five thousand pounds of my own private money.

In regard to the University at large; in the course of my observations, whilst College-Tutor, upon its learning in general, under the old regimen, instituted by Laud with great ability, according to the times; I had to lament, that it was radically and generally defective, that it was founded upon false and contracted principles, applied without philosophical discrimination to the different branches of knowledge, which were cultivated by one method of reasoning only, the Aristotelian Logic; and that the truths of all these branches were confounded together, and considered in the mass as of equal force, commanding the same assent of the understanding. This root of prejudice and error was an insurmountable barrier against the progress of truth and sound learning in every part of science in this University, whose students seemed contented to repose at ease under the dark shade of the tree of ignorance, springing from that root, which had been growing here for ages. To remove this great obstacle of good learning by a clear distinction of the *different Principles*, the *different Methods of Reasoning*, and the *different Kinds of Truth* belonging to each separate department of knowledge, was a work which I thought worthy the attention of a philosopher, and not unworthy the acceptance of the University. This great work I attempted in *the Chart and Scale of Truth*, and executed to a certain extent, which I still reserve to enlarge and improve at

some future time, if Providence should bless me with health and leisure for so extensive an undertaking. However this work may have been estimated by the students of this University, for whose use it was designed, but who, from the different habit of their studies, neither relished nor understood it; I have the satisfaction to know, that it has been highly prized by the learned of other Universities, and of other places. In the conclusion of this work, published more than twenty years ago, the necessity of a Reform of the Public Discipline of this University was strongly pointed out in consequence of the existing Discipline having been made obsolete by time, and the modern improvements in every part of science; at the same time that I took occasion to chastise, with just severity, the petulant animadversions of a flippant writer, who had exposed to the public eye the Exercises and Examinations under the old regimen, which continued in use to satisfy the public forms of an antiquated system; without paying any respect to the private discipline instituted and observed in Colleges, which, however imperfect from being private, was, in many places, not only useful, but admirable; and which is now superseded by a New Discipline, not only inferior to the old, but in its operation and effects, in my opinion, worse than none.

It was not only in the rudiments of the Sciences that I remarked these fundamental defects in the education and studies of the University of Oxford, but also in those of Classical Learning, of which it makes its boast. The Regius Professor of Greek, either did, or could do, nothing; and I had deeply to lament that, that most important tongue, whether classically or theologically regarded, was very carelessly taught, and superficially understood. Translation was the grand resource to which students were shewn to fly, to enable them to construe their ill-read Greek. In these humiliating sentiments I was joined by one, who was also a College-Tutor, and who has distinguished himself as a radical and grammatical Grecian. Convinced alike of the general neglect and want of rudimental Greek throughout the University of Oxford; to remedy this disgrace, and to supply so great a desideratum, we were jointly considering of a plan to promote the cultivation of it, by raising two medals from subscriptions by ourselves and friends, to be annually given to the best and second best grammatical and rudimental scholars in that language of a certain standing: but, before the plan was settled, and put in exetion, I had the bad fortune to lose his assistance, who left the University; and he had the good fortune to be made a Bishop—I mean good fortune to the church, when I consider its great lack of Greek.

But, as I am charged by these advocates of the New Discipline with being inimical to the interests of the University of Oxford, I must take leave, in self-defence, to bring forward two instances more of my conduct; one as a member of the Hebdomadal Meeting; and the other as a member of Convocation.

At the time that a proposal was brought forward in the former place for compromising a public benefaction given to the University by legacy, when some of those who took the lead among the members of that board, being themselves, from personal or political motives, well disposed in favour of the application, were feeling with a delicate touch the pulse of others, I enjoyed myself not a little to see the art by which the business was carried on. Some were persuaded or half persuaded to accept of the proposal. For a considerable time I said nothing, but waited to find out the sentiments of others; till, seeing a general consent likely to be obtained, I declared aloud: "That I would as soon compound a felony as a legacy:" upon which the proposal suddenly dropped. Had such a thing been formerly done, the University would have had fewer Foundations and Benefactions now: and, had the proposal been then accepted, it would have put an extinguisher upon all Founders and Benefactors for the time to come.

And, in respect to Convocation and its members, a great majority of whom are clerical, and indeed in respect to all clerical persons in the kingdom, my exertions upon a particular occasion, may not be unworthy of their grateful acceptance.

Every one knows the case of *Qui Tam*, founded upon 21 Hen. VIII. cap. 13. §. 26. with the havoc which it made, and threatened to make among the Non-resident Clergy; which was the cause of the new Resident Act obtained by the exertions of Sir William Scott. In framing the bill, the Right Honourable Gentleman's attention was drawn to §. 5 and 6 of that act, respecting spiritual persons *buying and selling again merchandize, corn, cattle &c.* that is, personally *occupying* more land than was sufficient for their domestic uses, and *trading* with the surplus; and to §. 26, which levied a penalty of 10*l.* per month for *non-residence;* as the repeal of these obnoxious sections answered the end of his undertaking. But there remained other Sections in the same Act of Hen. VIII. §. 1, 2, 3. more deeply and extensively injurious to the Clergy of all descriptions, than the *Qui Tam* could ever be, whenever the blot was hit, as that of *Qui Tam*

had been, which he had left unnoticed; as appeared from the Bill as it was printed the year before the Act was passed, and which I accidentally saw in London. Upon this occasion, I felt myself interested in behalf of the body of clergy at large, and took the liberty to write to Sir William Scott, and also to Sir William Dolben upon the subject: the former I did not personally see, on account of the press of public business then upon his hands, but I received from him more letters than one, in which he expressed his obligations to me, and assured me he would carefully attend to my observations; and with the latter I had more conferences than one upon the subject, who promised to pay it all the attention in his power and to confer upon it with his Learned Colleague. The Sections to which Sir William Scott had attended, were those which respected Clergymen *not residing* and *occupying lands*: those, to which I directed his attention, related to their being prohibited absolutely from *holding* and *possessing* any leasehold estates whatever, or in whatever way, "*Holding, using, or occupying in ferm any manners, "lands, tenements, or hereditaments, demised, leased, or granted to such spiritual "person or persons as their property or estate: or to take purchase or receive, as the "property or estate of such spiritual person, any lease or leases for life or lives, or "for term or terms of years, absolute or determinable on any life or lives: or to take "any annual rent or other annual advantage or profit, by occasion of any lease or "term of any manors, lands, tenements, or hereditaments, the property or estate "of any such spiritual person or persons, or in right, or by reason of his or their "having or holding any spiritual dignity or benefice, or so taken, purchased, re-"ceived or held as aforesaid, as the property or estate of such spiritual persons, "who by this act and other acts," [*viz.* 3, 13, 14, 18, and 43, Eliz. and 3 Ch. I.] "were subject to pains, penalties, and forfeitures." All which disqualifications are fully and completely repealed in the fifth Section of the New Act.

Had this blot been hit by the attornies of this nation, like the other of Qui tam, what confusion would it not have made among the clergy of this country? And till the three first Sections of the Act were thus effectually repealed, it was liable to be hit any term in the year. And what would have been the consequence to those incumbents upon College Livings, who by the laudable gene-

* See §. 1, 2, 3. of the Old Act.

rosity of the Societies, have their livings increased by beneficial leases, as is the case with Magdalen, Queen's, and other Colleges?

This conduct of the Rector of Lincoln adopted for the benefit of the clerical members of Convocation, in respect to the holding of leasehold estates of every description, and for that of the clergy at large, had a complete contrast in the conduct of another Head of a College, who, when the Living of South Petherin was last presented to by Convocation, the successful candidate not having his good wishes from the opposition of Colleges or other causes, did actually endeavour himself to hit this other blot, by declaring that Dr. Shaw, as a clergyman, was incapable, by this Statute, of holding the lease of the tythes from the University; offering by such declaration, the key of the great secret, which they did not know before, to the use of all the Attornies in the kingdom.

Loyalty is a virtue, which was always held sacred in the University of Oxford. Whenever the Constitution in Church or State was attacked in former times, defenders of its cause were never wanting here. But, at the crisis of the French Revolution, when the whole Nation was under a dreadful alarm from the contagion of democratical principles of the basest kind, disseminated by clubs and cabals in every corner; what pen was employed in all this place, except my own, in public Letters to Mr. Burke, and to Mr. Pitt, and in a public Sermon preached in many of the Churches in Oxford, and distributed gratis through all the neighbouring towns?

And now, that I have mentioned the name of Mr. Pitt, whose glory, as a Minister, consists in the successful suppression of these revolutionary principles, and in his ability as a Financier, I must do myself the justice, which another should have done, by claiming the Invention of the *Income Tax*, afterwards improved into the *Property Tax* under Mr. Addington; as will clearly and fully appear by the Pamphlet upon that subject, which I wrote and sent to Mr. P. in print, and from the date of its publication *. In the invention of this tax, I had further views than probably the Minister himself might have. His object was an immediate supply: mine was more extensive. When this tax was brought to bear, and was made *equal* upon *all kinds of property*, it might, in time, swallow up all other taxes, which are numerous and expensive in collection; not excepting even the *Poors' Rates*. And why should not all kinds of property contribute

* See A Third Letter to the Right Hon. Mr. Pitt, dated Dec. 9, 1797.

to the maintenance of the poor, as the poor contribute to the increase of all kinds of property? For it is a true and universal maxim in the philosophy of national wealth, "That the riches of a nation are in the hands of the poor, distributed through all ranks and conditions of men, in the produce of their profitable labour." This general Property-tax would form an equal and a standing rule for the collection of a general Poor-tax, the want of which defeated all the plans and labours of Mr. Gilbert. But I regarded this tax, as eventually important in a greater and higher view of political things. Whenever a *Reform in Parliament* should be found *absolutely* necessary, what better or more equitable *rule* can be found for the Representation of the People at large, than the *Property* they possess of whatever kind, which would be easily ascertained by the Tax upon that Property; so that *Taxation* and *Representation* would exactly correspond, which is politically just.

All human institutions whether great or small, like all other human things, are subject to perpetual change; which perpetual change will inevitably tend to declension and decay, unless they are renovated and repaired from time to time. Such renovation and repair are as necessary to a political constitution, as food and physic to the human: for want of which seasonably and occasionally resorted to, we have lately seen all the most powerful dynasties in Europe totally overthrown. I am neither a Democrat, nor Aristocrat, but a friend of Monarchy under just restraint: a Representation in Parliament regulated according to the Property of the Nation, and at the same time a new Regulation of the Poor Laws, founded upon the same basis, together with important regulations in the Church, might produce such a salitary change and renovation in the political œconomy and government of these kingdoms, without the shock of a Revolution, as would give new life and vigour to the British Constitution, and ensure its health and existence for ages yet to come. But this is a subject too great and extensive for discussion in the present work.

Are these the examples which my accusers would produce of my *injuring the Discipline*, and *degrading the Character of the University?* And, now I may ask them, in my turn, What any of them have done, or, what all of them together have done, to maintain its Discipline and Character? If they refer me to their late labours in the formation of the New Scheme of Public Examinations, and other Exercises for Degrees, I have said already, and by the Attendance of late years upon the Public Lectures, I have clearly proved, that it is worse than the Old; and I wish to convince the University of that truth, in order that a better

may be formed. But there are one or two of the Chosen Few, who think themselves deeply learned, and who would have the world to think so too; and that they have in store vast treasures of erudition bottled up with care, and preserved with caution, which will lift its Discipline and Character up to the starry sphere. ——Alas! all these boasted treasures will be found, I fear, when drawn out for use, to be nothing but the lees of vapid wine.

Another expedient most ingeniously contrived to prove the purity of the Meetings holden for the purpose of passing the Statutes respecting the Public Examinations and other Exercises for Degrees, was the following Declaration:

"WE whose Names are hereunto subscribed, for ourselves, individually, do hereby most solemnly declare our firm and full Conviction, that since the Time when we respectively became Members of this Board, No Meeting of the Vice-Chancellor, Heads of Houses, and Proctors, has at any Time, or on any occasion, been summoned, or holden, in an *artful, collusive,* or *smuggling* manner,—

As Witness our Hands this Second Day of July, 1810.

J. Parsons, Vice-Chancellor, and Master of Balliol College.
John Eveleigh, Provost of Oriel College.
Edmund Isham, Warden of All Souls College.
John Cooke, President of C. C. C.
Septimus Collinson, Provost of Queen's College.
George Wm. Hall, Master of Pembroke College.
Michael Marlow, President of St. John's.
Whittington Landon, Provost of Worcester.
Ph. Pett, Principal of St. Mary Hall.
George Thompson, Principal of St. Edm. Hall.
Charles Henry Hall, Dean of Christ Church.
T. Winstanley, Principal of St. Alban Hall.
John Cole, Rector of Exeter College.
William Tournay, Warden of Wadham College.

Samuel Gaumlett, Warden of New College.
Thomas Lee, President of Trinity College.
F. Hodson, Principal of Brasenose College.
P. Vaughan, Warden of Merton College.
Henry Ford, Principal of Magdalen Hall.
Stephen Peter Rigaud, sen. Proctor.
Henry Wheatly, jun. Proctor.
James Griffith, Master of University College.
David Hughes, Principal of Jesus College.

(Copy) J. Gutch, Registrar."

Upon this very extraordinary Declaration I have already commented in *A Particular Address to the Members of Convocation, July* 10th, 1810: and, in a further review of it, I must divide its subscribers into two classes—those who were members of the Hebdomadal Meeting *before* the passing of the last of these Statutes in July 1809—And those who became members *after* that time, of which latter number the Proctors must have been of course.

The first I ask, Were the Hebdomadal Meetings, during the period in which these Statutes were formed, strictly Statutable in point of *Time?* Or: were they not generally Meetings of the Vice-Chancellor's own appointment? If they were of the latter sort, they were *unstatutable*, and, therefore, good for nothing; all the *signatures* in the world cannot make them better; and no *epithet* can make them worse. But, I ask again, Whether at these meetings, these Statutes were framed by the Hebdomadal Body at large, or only by a *part*, assembled at their own time and place? If so; these meetings being *partial* by design, such as other members could not, or would not from principle, attend; they might be fairly called, *artful* and *collusive*. And, if the Statute, framed in these unstatutable and partial meetings, was proposed and passed in Convocation when its members were away, I will ask them, Whether it was not done in a *smuggling* manner? But the word *unstatutable* is itself paramount to all these epithets: for, what body of men would frequent meetings, founded upon the breach of a Royal Statute and the violation of an Oath, unless it was for some artful, collusive or smuggling purpose; and to practise abuses in proportion to the offence?

The second class I ask, Whether they knew for what purpose their signatures were requested and obtained? They were not present at any Meetings before the passing of these Statutes, and might they not have suspected that the getting their names to such a Declaration was done with some intent? Might not part of this intent be, to get them *to countenance the errors* committed, to take part of the blame, and to share the responsibility? If, however, they should answer, That they gave their names in attestation to those meetings only, which they attended *after* they became members of the board; then I say, that this attestation was useless, for the Statutes in question had been passed *before*.

Can a more palpable proof of art and collusion be produced than this Declaration itself? Not half of the persons whose names it bears were either members of the Hebdomadal Meeting, or attended any Meeting whatever, till *after* the Statutes were passed. Would this great misnomer, (for the Declaration is literally a *misnomer*, containing the names of those who could not be present at these meetings,) have been committed, but to answer some design? Is not this a bright specimen of the art by which the whole business has been conducted? Was not this the last manœuvre, by which the offenders screened themselves under the countenance of others, from public blame, by getting them to join in their exculpation, and to swell the clamour by the help of numbers?

But I must ask this second class of subscribers, Whether the Meetings which they have attended, *since* they became members of the Board, were the statutable Hebdomadal Meetings at the fixed and stated time; or Meetings summoned by the Vice-Chancellor at his own time? If the latter sort: then I ask, Whether they mean for the time to come to attend and support these unstatutable Meetings, pregnant with Great and Fundamental Abuses? For another part of the intent of this Declaration was manifestly, to engage them so to do. And thus the old offenders prevailed upon them as novices, not only to countenance their errors, but *to follow their example*. This suspicion I entertained upon the first blush of the Resolution, which was the cause of my *Address to the Members of the Hebdomadal Meeting*, *July 5th*, 1810, which concludes with this solemn appeal: 'As a Member of the Board, I now call upon 'you to declare severally and individually, Whether ye countenance the Meetings 'called by the Vice-Chancellor upon all occasions at his own times, and intend to 'countenance them for the time to come: or with me to resist them, except on ur-

'gent occasions. There is no halting between us. If he observe the Statute as to 'its time and place, I am with him. If not, I must be against him: under the 'conviction that whatever Convocation business is done at any of these his Meet-'tings, except upon occasions which are truly *urgent*, and not at a proper Hebdo-'madal Meeting, it is ipso facto null and void. Will you support the validity of 'these Meetings put in the place of the Hebdomadal Meetings, against the statut-'ability of the Hebdomadal Meeting itself? Will you sacrifice the Hebdomadal 'and Ordinary Meetings as appointed by the Statute, to the Meetings called by 'Vice-Chancellor at his own discretion? Will you thus renounce the Statute upon 'which you stand, and by which you are constituted a Board? If so, the consequence 'will be, the Statute will renounce you: for if you break the Statute, you break 'yourselves. But, whoever may support him in the breach of the Statute upon which 'your Board is founded, and by which it exists, I shall think it a duty incumbent 'upon me to maintain it whole and inviolable to the utmost of my power, and to 'correct the abuse of it both for the time past and for the time to come: in 'effecting which purpose, it may be incumbent upon me to take the best legal ad-'vice how to institute Proceedings against the person or persons by whom it has 'been or may be violated, as responsible for all the consequences, whether to 'myself or others, which may result from such a breach of the Royal Statute.'

To this call no answer was returned, which caused me to make *A Particular Address to the Members of Convocation*, concluding with these words: 'If I am to consider this Declaration so signed, as an answer to the call I 'made upon the Members of the Board, severally and individually, in my late Ad-'dress to them; and that they hereby declare that they countenance and support 'these Vice-Chancellor's Meetings upon all ordinary occasions, and such as are 'not strictly urgent, in opposition to, or in the place of, the Ordinary Hebdoma-'dal Meetings as founded and directed by the proper Statute, I am at open issue 'with them all, however painful and disadvantageous such a contest may be to an 'individual.'

'I do, therefore, declare myself to the University at large the champion of 'the Statutable Hebdomadal Meeting: and, if I can remedy the evils which have 'already arisen from the breach of the Hebdomadal Statute in time past, and 'prevent its breach for the time to come, and restore it to its former opera-'tion, now that we are entering upon a new and better epoch, my object will be 'accomplished.'

From the continued silence of every individual of both these Classes who signed the Declaration, the 2nd of July 1810, down to this very hour, though challenged by me, in a public Address eleven months ago, to an avowal of their intentions for the time to come, am I not warranted in considering them all, from whatever motives they subscribed the Declaration, or however they intended to act under the Resolution, as implicating themselves in the unstatutable acts of the Public Officers, and as countenancing all the *Abuses* resulting from them? I am, therefore, under the necessity, which I much regret, in this contest respecting the Royal Statute and its inviolability, and those great and fundamental Abuses which I am labouring to correct, as the declared champion of the Statutable Hebdomadal Meeting, of concluding, unless they seasonably retract, that they are all against me. So that once more I have the undesired and unenvyed honour *To stand alone:* And, in such a contest, it will ever be my glory To stand alone, if such may be my fortune; although my opponents were ten-fold in number, and ten-fold in abilities, to what they are. I give them, however, any one or all, leave and opportunity to retract, if, upon more mature reflection, they may think it more consistent with their honour and their conscience: and I wish some of them to consider, that it may not be owing to my fault, but to their own indiscretion; if the hand, which takes up the gauntlet to grapple with a number, may hurt the feelings of some, whom the heart would spare.

The constitution of the Hebdomadal Meeting, as a delegacy or public board, is a royal trust reposed in them by a Royal Statute, confirmed by Convocation: and have they not, by the breach of that Statute, or by countenancing that breach, betrayed that trust? Have not the Magistrates of this University disobeyed this Statute in violation of their Oath of Office? and are they not supported by other Members of that very Meeting, which holds its existence on that very Statute? Do they not all, by this disobedience to it, renounce the Statute upon which they stand? and, if they renounce this Statute, do they not destroy themselves as a Public Board?—Is not this a contempt of the Royal Authority upon which they stand? Is not this a confederacy against the Convocation, which they are formed to serve? Is not this a conspiracy against the Law which gives them being? Is not this an act of self-destruction, as a Delegacy or Public Board? — And is not all this done *for the purpose of passing the Statutes respecting the Public Examinations and other Exercises for Degrees;* which I consider as a disgrace to the discipline of the University? If

so—To the assembly of such men "mine Honour be not thou united!" With the conduct of such men, my Conscience be not thou concerned! With the learning of such men, my Understanding be not thou obscured!

From the situation which I hold in the University of Oxford, as the Head of a College vested with a high Jurisdiction in the Church of considerable extent, as a Member of the Hebdomadal Meeting, and, above all, as a Member of Convocation, the Discipline and Learning of that University ought not to be with me a matter of indifference or neglect. To me, who view with pleasure those annual improvements in exterior splendor which my pen had suggested many years ago, it is a matter of deep mortification, to observe, at the present day, that, as it rises in wealth it sinks in learning, that as it increases in beauty it declines in science. The great *Abuses* which I have pointed out are fatal to its discipline. I, who am a plain man, tell your Lordship, that your University is in a falling state. Others, with different views, may tell you otherwise. When Xerxes, says Seneca, made war upon Greece, some told him, "It would never come to a battle." Others buoyed up his hopes with the vast numbers of his army. One Demaratus alone told him, not to depend upon his numbers, which, instead of an advantage, would only be a burden: for, that a few hundreds, in the streights of the mountains, would check them all, and throw them into confusion. Unfortunate Prince! that, among so many counsellors, there was found but one to tell him the truth.——I am now that ONE, with every one against me. Though I may have been the cause of some changes for the better that have been made in the New Statute, my advice will not be heard. I am suspected of being an advocate for the Cambridge discipline, which is sufficient to poison that advice. I am not exclusively an advocate for that discipline. It has its faults I know, which I would endeavour to shun; and, I think, that it would be both wise and magnanimous, to adopt without scruple those parts which are the best, because confirmed by practice; and to improve upon others. With all its faults, the Discipline of Cambridge is as much superior to that of Oxford in its present state, as the splendor of Oxford is to that of Cambridge. The University of Cambridge is calculated to qualify a man to make a fortune; that of Oxford is calculated to qualify that man's son to spend that fortune.

What has been lately done, instead of a great and enlarged Reform, has only

been, out of the seed-bed of these Abuses, to raise the aristocracy of THE FEW over the aristocracy of THE FOUR, who govern the Discipline of the University without check or controul upon them. To save Oxford from contempt in the midst of splendour, a Grand Reform is necessary, able in its origin, large in its comprehension, and allowing of sufficient numbers for its execution, not a partial and contracted thing, beginning with a Few, and ending in Four. No beneficial Reform can ever be undertaken with ability, conducted with impartiality, and crowned with success, till these *Great* and *Fundamental Abuses* are themselves reformed. And no such Reform will ever take place in Oxford, without the Chancellor at its head to take the lead himself. From the flux of things, the lapse of time, and the improvements in all kinds of knowledge as the world grows older, such a measure is necessary from one period to another: and a Public Reform is more wanted now, than it was 175 years ago. Look at the Statute-book as it was settled then. Look at the state of learning in the world as it now exists. And look at the present confined and contracted studies of the University of Oxford.

We have a King well-disposed to his University for the sake of his people. We have a Chancellor adorned with learning, which he may now display. And he has the example of an Ellesmere, a Laud, a Sheldon, and a Clarendon, both to animate his exertions, and to warrant their success.

I presume, with high consideration and humble respect, to address your Lordship as the first Magistrate of the University, who are, by the constitution of the Body Corporate, the special Guardian and Protector of its Statutes; upon the important subject of these GREAT AND FUNDAMENTAL ABUSES. To your Lordship I am obliged to look up, in that capacity, at the present time, as myself a Member of the Hebdomadal Meeting, and especially as a Member of Convocation, whose Rights and Privileges I hold sacred, and which to the utmost of my abilities I will maintain.

And I have been the more particular, my Lord, in this Address, which I humbly presume to present to your Lordship, as Chancellor of the University; in order to repel the libellous charges *fabricated* against me: because much clamour and artifice have been used, both in public and in private, to divert the attention of your Lordship, and the University, from the direct and proper object, these Fundamental Abuses, to these FABRICATED CHARGES; and to misrepresent my conduct, my views and motives. The advancement of truth in all its de-

partments, and of sound learning, in all its branches, according as they advance in the progress of the world, is the sole object of my heart; to which I will devote the study and labour of my life, so long as I enjoy the united blessings of health of body, and strength of mind. And I have deferred this Address to the present hour, waiting to see what course my adversaries would take in putting their threats in execution.

But who are you that dare *stand alone* against such a constellation of most learned men? Who are you that dare to contend single-handed against such a host of foes, animated by the indignation of all their friends?—I am that *Edward Tatham*, who, to encourage the University of Oxford to become *truly learned* by the right pursuit of knowledge in all its branches, wrote and published *The Chart and Scale of Truth*—I am that *Edward Tatham*, who, seeing "A very few gentlemen,' take upon themselves to reform the Public Discipline of this famous University, wrote printed and published *Five Addresses to the Members of Convocation*, a *New Address* to that venerable body, an *Address to the Members of the Hebdomadal Meeting*, and a *Particular Address to the same Convocation;* for the purpose of apprising the University of the great imperfection of that Reform.—I am *Edward Tatham*, a Name in which I glory, and which I will not disgrace. Ask the Anglo-Saxon professor the meaning of that Name; and he will inform you, that, in the etymology of that language, the former word signifies one who *abhors the violation of an Oath*; and, that the latter proves, that its bearer is *descended from a Saxon ancestry*, born, I hope, in the eighteenth century to REFORM THE ABUSES of an University founded or reformed by a Saxon King.

In two words, I am EDWARD TATHAM, who "honour all men;" but am afraid of none.

FROM THE RECTORY OF LINCOLN COLLEGE,
June 7, 1811.

N. B. These pages having been written and printed in great haste, the Reader is requested to excuse typographical and other errors.

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